THE UNIVERSE AND MAN

(Theory of the nature of the universe, man and human society)

by Vitaly E. Pilkin

ABSTRACT

The research paper "The Universe and Man" presents the author's theory of the nature of the universe, man and human society, based on the achievements of modern physical science in understanding the laws of the Universe.

The purpose of the research paper "The Universe and Man" is to elevate human's understanding of the nature of the universe, to promote the development of humans, human society, world religions, and the development and preservation of human civilization.

The research paper "The Universe and Man" includes six parts: "The Nature of the Universe," "Man," "Human Society," "Human Civilization," "Religion and Its Future," and "Practical Aspects."

In the first part "The Nature of the Universe" of the paper for the first time a scientific explanation and logical justification are given for the origin of the Universe, how material matter appeared, how the Supreme Mind, souls and the immaterial world of the Universe appeared and what they are and how they develop, what is the meaning of the life of the soul, why the Supreme Mind created and develops the material world of the Universe, why and how the soul interacts with man, what is the nature of man, why the Supreme Mind is interested in man and his development, what is the Information Field and what are its functions, how the Information Field controls man, why the Information Field helps man, how man interacts with the information field, what are the functions of the human brain, where is human memory stored, what is the fate and free will of man and how they interact with each other, what determines the fate of man, what is the meaning of human life and how to realize it, what fate awaits the soul after the death of man, what the future holds for the Earth, humanity and human civilization, why human civilization has a limit to its development, what is the meaning of the existence of the Universe.

Understanding the nature of the universe and man allowed, in the second part "Man" of the paper to logically substantiate the reasons for the different levels of human development, and for the first time to answer many questions concerning the development of thinking, intellect, consciousness, mentality, spiritual development and character of man, the factors influencing human development, and the various options for human development.

Based on the information disclosed in the first and second parts of the paper, the third part "Human Society" of the paper for the first time reveals the nature of human society, the reasons for differences in the level of historical development of societies, what contributes to the acceleration and deceleration of historical development of societies, what determines the level of historical development of society and the system of social organization of society, the role of elites in the

historical development of human society, the need for competition within and between human societies, the appropriate development, education, and punishment of members of society, the need to increase the level of justice in society, what is the ideology of the development of society and the national idea of society, what determines the fate of society, what is the free will of society, the reasons for the destruction of society, the activation of the collective consciousness of society, and what kind of society is historically promising.

Understanding the nature of the universe, man, and human society allowed, in the fourth part "Human Civilization" of the paper to logically substantiate what the development of human civilization should be, what the fate of human civilization depends on, and the only possible way to preserve human civilization.

Understanding the nature of the universe, man, and human society has allowed, in the fifth part "Religion and Its Future" of the paper to logically substantiate why religions emerged, what is the development of religion, how and why religions develop, which religions and denominations are the most developed, what risks are posed by the lag in the development of religion, what is the mission of religion, which religious association is correct from the point of view of the nature of the universe and the meaning of human life, what are the reasons for the differences between religions, why in the coming years a new teaching on the nature of the universe will appear, whose followers in the foreseeable future may become about 10% of humanity, and what the future holds for world religions.

The sixth part "Practical Aspects" of the paper demonstrates the practical benefits that can be derived from the information disclosed in the research paper "The Universe and Man" by anyone, the elites of human societies, and supranational elites. It also demonstrates ways to independently verify the correctness of any person's development, identify those at risk, those negatively impacting the fate of the soul, and those who expose their souls to the risk of destruction.

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CONTENTS

PART I. THE NATURE OF THE UNIVERSE

The Universe Before the Big Bang……..……...…….……..…….…….……..6

The Big Bang…….……..…….…….……..6

Shape and Size of the Universe……..……..…….……..……..7

How Material Matter Appeared…..…….……...…..……. 7

Energy of the Universe……..……...…….……. 8

Information…….....……..……. 8

Interaction of Information and Energy…….……...……..…….……10

How the Immaterial World of the Universe Appeared…….…….11

Development of the Immaterial World of the Universe……...…….……12

How the Material World of the Universe Appeared……...…….....…….17

Development of the Material World of the Universe…….……....19

Why Is the Earthly Stage of Development of Souls Necessary?.....20

Tasks of the Earthly Stage of Development of Souls……...…….……..…22

How Does the Earthly Stage of Development of Souls Occur?.....22

Development of the Soul During Its Earthly Stage of Development 24

Who possesses thinking, intellect and consciousness?.....25

The Information Field Manages the Earthly Stage of Development of Souls……..…..……..26

Incarnation of Souls into Animals……..27

Incarnation of Souls into Humans……..……..…..…..……....27

Beginning and End of the Incarnation of Souls into Humans……..……...……....……..29

The Information Field Manages Human's Fate…….……....…....29

Human's Fate Is Predetermined…….……..…….……30

The Information Field Grants Humans Free Will…….……..…….31

The Information Field Helps Humans to Use Their Free Will……..…….……32

Human's Free Will Is Part of Human's Fate…….…..…….33

The Impact of Human's Free Will on the Soul's Fate……..……...……33

What Does a Human's Fate Depend on?.....34

The Information Field is a Storage and Source of Information……..……34

Access to the Information Field……...……...……35

Human Memory……..……....35

Who am I?.....38

The Meaning of Human Life and How to Realize It…….....…….38

The Soul's Life Path After Completion of Its Earthly Stage of Development……..…….…….39

Multiple Earthly Incarnations of Souls……....41
Levels of Development of Young Souls……..……..……..……...42
Evidence for the Existence of Souls……...…….…….43
Future of the Earth……...…….…….....……..44
Future of Humanity……...……..……..45
Future of Human Civilization……..……..45
What is the Meaning of the Existence of the Universe?.....46
The Nature of the Universe (Briefly)……..……47

PART II. MAN

Humans…….…….…….51
The Soul and the Human Brain…….....…….……..52
Human Development…….…...…….…….55
Human Thinking and Intellect……...……...…….…….57
Human Consciousness……..…….…….58
What Does Human Consciousness Include?.....60
Development of Human Consciousness…….60
What Determines the Level of Development of Human Consciousness?.....61
The Level of Development of Human Consciousness is Low……62
The Development of Human Consciousness Is a Very Slow Historical Process…….....62
Variants of Human Consciousness Development……...…62
Human character and Its Development…….……..…….…….63
Human Mentality and Its Development …….……..…..……64
Spiritual Development of a Human……..…..…….66
Variants of Human Development……..…….……68

PART III. HUMAN SOCIETY

Human Society…….……..……69
Collective Consciousness of Human Society…….69
Acceleration and Deceleration of the Historical Development of Human Society……71
Level of Historical Development of Human Society…….71
Main Differences Between Human Societies……..…72
Speed of Historical Development of Human Society…….73
What Contributes to the Development of Human Society Members?…….……..…….73
National Idea of Human Society…….....74
System of Social Organization of Human Society……..……..…….……74

Elites of Human Society……..……..……..76
Ideology of the Development of Human Society……..……..……78
Competition is the Basis for the Development of Man and Society……..…...……79
Stimulating the Development of Members of Human Society…….……81
Upbringing and Education……..…..……..82
Punishment……..……83
Justice…….……..…..…….84
The Fate and Free Will of Human Society…….87
Activation of the Collective Consciousness of Society……...88
Historically Perspective Human Society…….……90

PART IV. HUMAN CIVILIZATION

The Fate and Free Will of Human Civilization…….…….92
How to Preserve Human Civilization…….……93

PART V. RELIGION AND ITS FUTURE

Formation of Religion……..……...……..…..96
Development of Religion……...…….……..97
World Religions……...…….…….98
Mission of Religion……...…….……..……..99
Correct Religious Association……...…….…….....100
Reasons for Differences in Religions……..…….……...100
New Teaching about the Nature of the Universe…….…….……...101
Future of World Religions……...……..…….…..…102

PART VI. PRACTICAL ASPECTS

Practical Benefits……..……....103
How to Check the Correctness of Your Own Development…….…….……...104
Who is at Risk……..…….……104
Who Negatively Affects His Fate……..……..…….104
Who Puts His Soul at Risk of Destruction…….……..…….106
Special Cases…….……...106
Sources of Information…….……....106

PART I. THE NATURE OF THE UNIVERSE

The Universe Before the Big Bang

Before the Big Bang, there was no material matter (elementary particles with mass) in the Universe, and, accordingly, no planets, stars, galaxies, or other space objects.

The Universe was filled only with space-time quanta. A quantum is an elementary part of a physical quantity. Space-time quanta are called "quantons" from the word "quantum".

A quanton consists of four massless charges: two electric and two magnetic of opposite polarity, and thus provides electromagnetic symmetry of the Universe. Quantons are linked together by charges of opposite sign, and thus form an elastic quantized medium. An analogy can be drawn with a certain grid of electric and magnetic field lines that connect the entire Universe together. Quantons are located at the nodes of this grid.

A quanton is a universal particle that is a carrier of space, time, energy, gravity and electromagnetism simultaneously, and therefore the entire space of the Universe filled with quantons is also called quantized space-time or space-time. The number of quantons in one cubic meter of space-time is about 10^{75}. The diameter of one quanton is about 10^{-25} meters, which is ten orders of magnitude smaller than the size of an electron. The calculated electromagnetic energy of a quanton is about 10^{-2} J. Quantized space-time has a colossal energy capacity. The energy capacity of one cubic meter of quantized space-time is 10^{73} J. Therefore, quantized space-time is a carrier of super-strong electromagnetic interaction.

The Big Bang

At some point in the existence of the Universe, the concentration of quantons in the Universe increased to such an extent that it led to an increase in the density of quantized space-time and, as a consequence, to an increase in the pressure and density of electromagnetic energy in the center of the Universe.

When the pressure and density of electromagnetic energy in the center of the Universe reached a critical level, at the point of singularity the destruction of quantons occurred, which released the colossal energy of the quantons located there, which in turn led to the Big Bang.

According to modern concepts, the Big Bang occurred in the Universe about 13.8 billion years ago.

The one who filled the Universe with quantons and increased their concentration in the Universe, which led to the Big Bang, is the Creator of the Universe.

For possible reasons for the creation of the Universe, see the chapter "What is the Meaning of the Existence of the Universe?" below.

Shape and Size of the Universe

The increase in the concentration of quantons in the center of the Universe, which led to the Big Bang, indicates that the Universe is not infinite and has a spherical shape.

If the Universe were infinite, then there would not have been an increase in the concentration of quantons in the center of the Universe, which led to the Big Bang, which, in turn, led to the development of the Universe, as evidenced by the information below.

For ease of understanding of the size of the Universe, we will conditionally divide the Universe into a visible part and an invisible part. The visible part of the Universe is the part of the Universe that humanity can observe using modern technical means (as of 2025).

The diameter of the visible part of the Universe is about 8.8×10^{26} meters. The volume of the visible part of the Universe is about 3.6×10^{80} cubic meters.

According to preliminary calculations, the size of the Universe is about 1,000,000 visible parts of the Universe.

How Material Matter Appeared

As a result of the Big Bang, the destruction of quantons occurred at the singularity point. The magnetic charges that were part of the quantons were destroyed, releasing the electromagnetic energy of the quantons in the form of photons (quanta of electromagnetic radiation), and the massless electric charges of opposite polarity that were part of the quantons formed electric dipoles (a system of two equal in magnitude and opposite in sign point electric charges located at some distance from each other).

Thus, as a result of the destruction of quantons, a colossal amount of electromagnetic energy appeared in the Universe in the form of photons and free electric dipoles, which led to a violation of the equilibrium of the quantized space-time of the Universe.

Electric dipoles (hereinafter referred to as dipoles) are massless unstable particles capable of disintegrating into individual electric charges. When a photon hits a dipole, it disintegrates the dipole into two massless electric charges of negative and positive polarity.

When a massless electric charge of negative polarity appears in quantized space-time, quantons are drawn to the center of said negative charge, as a result of which quantized space-time is deformed (curved) and as a consequence an electron is born (an elementary particle of material matter).

Similarly to the birth of an electron, when a massless electric charge of positive polarity appears in quantized space-time, a positron is born, which is an antiparticle in relation to an electron and differs from an electron only in the sign of the polarity of the charge.

Thus, with the birth of an electron and a positron, mass (i.e. material matter) appears. The birth of an electron and a positron from a vacuum is confirmed by numerous experimental facts that indicate the presence of a quantized structure in the space-time of the Universe.

By approximately the same analogy as the electron and positron are born, when photons enter a conglomerate of dipoles (for conglomerates of dipoles, see the chapter "Interaction of Information and Energy" below), more complex elementary particles with mass are born, which subsequently form all the chemical elements presented in the periodic table of chemical elements.

Thus, elementary particles with mass appear as a result of spherical deformation of quantized space-time, which occurs due to the entry of massless electric charges into quantized space-time.

Mass is the energy of spherical deformation of quantized space-time. In other words, mass is a certain clot of electromagnetic energy. The stronger and more voluminous the deformation of quantized space-time, the greater the mass.

The reverse process of the birth of an electric dipole occurs during the annihilation of an electron and positron, when they approach very close to each other. In this case, the monopole electric charges of the electron and positron merge into an electric dipole, destroying the deformation of quantized space-time. The mass (material matter) disappears, and the electromagnetic energy of the deformation of quantized space-time, being released, passes into wave electromagnetic energy in the form of photons.

The birth and decay of material matter in the Universe is an endless process that occurs due to the interaction of dipoles and electromagnetic energy.

Energy of the Universe

The discovery of the quantum of space-time (quanton) and superstrong electromagnetic interaction allows us to consider elementary particles of material matter as open quantum-mechanical systems energetically connected with quantized space-time, and through which the exchange and extraction of electromagnetic energy from the quantized medium occurs as a result of a mass defect.

Quantized space-time is the only source of electromagnetic energy in the Universe, and all known types of energy (chemical, nuclear, electromagnetic, gravitational, etc.) are just ways of releasing electromagnetic energy from quantized space-time.

To understand the energy capacity of the Universe, we will give some figures.

Since the energy capacity of one cubic meter of quantized space-time is 10^{73} J, and the volume of the Milky Way galaxy is about 2×10^{36} cubic meters, therefore, the energy capacity of the Milky Way galaxy is about 10^{109} J.

For comparison: the power of the nuclear bomb dropped by the USA in 1945 on the Japanese city of Hiroshima was about 6×10^{13} J, which is 600 times less than the energy capacity of one cubic meter of quantized space-time of the Universe.

Information

After the Big Bang, a colossal number of dipoles were formed in the Universe. Since the number

of quantons in one cubic meter of space-time of the Universe is about 10^{75}, therefore, with the destruction of only one cubic meter of quantons in the quantized space-time of the Universe, 10^{75} dipoles appeared.

Since:

- the birth and decay of material matter in the Universe is an endless process,
- during the decay of material matter, the reverse process of the birth of a dipole occurs,

therefore, the appearance of dipoles in the Universe is an endless process.

A dipole has dimensions less than 10^{-15} m. When approaching each other at a distance of about 10^{-15} meters, dipoles can connect with each other and form conglomerates of dipoles, which are spatial complex links similar to an information code, which has been confirmed experimentally. In particular, the presence of dipoles and dipole conglomerates can be most easily observed if a small electric discharge is produced in a vacuum between two electrodes at a distance of up to 10 mm. According to all laws, the spark should follow the path of least resistance, that is, a straight line between the electrodes. But we will see zigzag lines, as if the emitted electrons encounter an invisible obstacle on their way and change their trajectory. Moreover, we will never see two identical trajectories.

Since a dipole has two directly opposite values (two electric charges of opposite polarity: "+" and "-"), therefore, a dipole is actually *a bit of information*, which is the minimum amount of information necessary to eliminate minimal uncertainty. A dipole conglomerate is a set of bits of information that form complex information.

Information is data about something, regardless of the form of its presentation, which is the object of collection, accumulation, transformation, management and use.

The ability of dipoles to connect with each other, forming spatial complex links similar to an information code, indicates that dipoles have the ability to self-organize and develop. The ability of information to self-organize and develop is also known from the example of the existing self-learning computer artificial intelligence.

Since the quantized space-time of the Universe is an environment in which dipoles (i.e. information) exist and propagate, therefore, the quantized space-time of the Universe is an information environment.

Since:

- after the Big Bang, a colossal number of dipoles were formed in the Universe,
- the appearance of dipoles in the Universe is an endless process,
- a colossal number of dipoles are concentrated in the Universe,
- dipoles have the ability to connect with each other and form conglomerates of dipoles, that is, to self-organize and develop,
- a dipole is a bit of information,

therefore, a colossal amount of information is concentrated in the Universe, which has the ability to self-organize and develop.

With a dipole size (bit of information) of less than 10^{-15} meters and a fill factor of 10^{-5} (conditionally), the number of dipoles (i.e. bits of information) in one cubic meter of the quantized space-time of the Universe can be about 10^{40} bits of information.

For comparison:

- according to International Data Corporation, the total volume of digital information in 2020 on Earth was about 4×10^{22} bits of information;
- since the human body consists of about 40 trillion cells, and each cell contains about 1.5 gigabytes of our genetic code, therefore, the amount of information about a human is about 6×10^{22} bits of information.

As can be seen from the above comparison, even one cubic meter of quantized space-time can contain many orders of magnitude more information than the total volume of digital information accumulated on Earth or than the amount of information about a human.

In writing the chapters outlined above, the author relied on the fundamental scientific discoveries of the Russian physicist Vladimir Leonov, made in his scientific works “Quantum Energetics” [1] and “Big Bang: The Universe Before and After” [2].

Interaction of Information and Energy

Since:

- dipoles and electromagnetic energy in the form of photons are formed during the decay of material matter,
- dipoles have the ability to self-organize and develop,
- dipoles are unstable particles,
- dipoles disintegrate into individual electric charges when photons hit them,
- a dipole is a bit of information,
- conglomerates of dipoles represent complex information,

therefore, complex information must have some kind of energy barrier around the complex information that has appeared and is self-organizing, protecting it from destructive external energy impact. Without this energy barrier, the complex information that has formed could not exist for any length of time, since it would easily disintegrate as a result of photons hitting it.

Only an external energy impact that exceeds the power of the specified energy barrier can destroy the resulting complex information protected by an energy barrier.

Since:

- the birth and decay of material matter in the Universe is an endless process,
- electromagnetic energy and information are formed during the decay of material matter,

- information has the ability to self-organize and develop,
- electromagnetic energy is used to ensure the existence and development of information,

therefore, the development of information occurs as a result of the interaction of information with electromagnetic energy.

Since quantized space-time is an information environment (see the chapter “Information” above) and an energy environment (see above) simultaneously, therefore, quantized space-time is an energy-informational environment.

How the Immaterial World of the Universe Appeared

As follows from the information presented above, after the Big Bang, a colossal amount of information, electromagnetic energy and material matter (elementary particles with mass) appeared in the quantized space-time of the Universe.

Since:

- after the Big Bang, a colossal amount of information and electromagnetic energy was formed in the Universe,
- information has the ability to self-organize and develop,
- self-organization and development of information occur as a result of the interaction of information with electromagnetic energy,

consequently, a colossal amount of information that appeared in the Universe as a result of the Big Bang, interacting with electromagnetic energy, self-organized, developed and turned into a huge number of *developing information systems* (DIS).

An information system is an organizationally ordered set of energy-informational tools that provides the ability to manage information.

As DIS developed, they turned into *developing intelligent information systems* (DIIS). For more information about DIIS, see the chapter "Development of the Immaterial World of the Universe" below.

Since:

- DIS and DIIS are developing information systems,
- DIS and DIIS develop as a result of information management, which occurs due to the interaction of information with electromagnetic energy,
- information management is impossible without purposeful interaction of information with electromagnetic energy,

therefore, DIS and DIIS possess the ability to purposefully manage information and electromagnetic energy.

DIS and DIIS are energy-informational objects, because:

- DIS and DIIS are information systems (see the definition of the term "information system" above),

- DIS and DIIS develop due to purposeful management of information and electromagnetic energy.

At some stage of their development, DIIS, having reached the highest level of development, self-organized and due to numerous mergers transformed into *a universal developing intelligent information system of the highest level of development* (the Supreme Mind).

The Supreme Mind is a collection of DIIS that have reached the highest level of development.

Since:

- the Supreme Mind is a collection of DIIS that have reached the highest level of development,
- DIIS are energy-informational objects of the immaterial world of the Universe,

therefore, the Supreme Mind is also an energy-informational object of the immaterial world of the Universe.

Since:

- DIIS possess the ability to purposefully manage information and electromagnetic energy,
- the Supreme Mind is a collection of DIIS that have reached the highest level of development,

therefore, the Supreme Mind possesses the ability to purposefully manage information and electromagnetic energy.

Since:

- the Supreme Mind possesses the ability to purposefully manage information and electromagnetic energy,
- the Supreme Mind is a universal developing intelligent information system of the highest level of development,
- the immaterial world of the Universe consists of information, electromagnetic energy and energy-informational objects DIS and DIIS,

therefore, through purposeful management of information and electromagnetic energy of the Universe, the Supreme Mind is able to manage the immaterial world of the Universe.

Development of the Immaterial World of the Universe

The Supreme Mind is interested in the development of the immaterial world of the Universe, since the development of the immaterial world of the Universe develops the Supreme Mind.

Since:

- the emergence of a colossal amount of information and electromagnetic energy in the Universe is an endless process,
- the information concentrated in the Universe possesses the ability to self-organize and develop,

consequently, new DIS are constantly appearing in the Universe, which, as they develop, turn into DIIS. The number of DIS and DIIS in the Universe is enormous.

Since DIS and DIIS do not appear in the Universe at the same time, therefore, the level of development of DIS and DIIS is different.

The Supreme Mind is interested in the development of DIS and DIIS, since, as they develop, DIS turn into DIIS, which, after they reach the highest level of development, become part of the Supreme Mind, which in turn develops the Supreme Mind.

The Supreme Mind purposefully manages the development of DIS and DIIS for the purpose of the correct development of DIS and DIIS through regional developing intelligent information systems of the highest level of development (hereinafter referred to as the Information Field).

The Information Field is a regional developing intelligent information system of the highest level of development, which purposefully manages the development of DIS and DIIS in the portion of the Universe allocated to it by the Supreme Mind. The Information Field is part of the Supreme Mind, was created by the Supreme Mind, and is managed by the Supreme Mind. The Information Field is an energy-informational object of the immaterial world of the Universe.

The means that provide the Information Field with the ability to manage purposefully the development of DIS and DIIS are information and electromagnetic energy.

The number of information fields in the Universe is equal to the number of material worlds where DIS and DIIS, for the purpose of their development, are incarnated into biological beings living in these worlds.

The Information Field is a kind of incubator for "growing" DIS and DIIS in the interests of the development of the Supreme Mind.

The regional nature of the Information Field is determined by:

- the need to optimize the consumption of energy-information resources used by the Information Field while implementing its functions,
- the specifics of the use of energy-information resources by the Information Field while implementing its functions in various material worlds,
- the specifics of the development of souls in various material worlds.

Taking into account the regional nature of the Information Field, in one material world only one Information Field can operate, which controls the development of DIS and DIIS incarnated into biological beings living in this material world.

The function of the Information Field is to manage purposefully the development of DIS and DIIS throughout their entire developmental path - from the moment of their emergence until DIIS reach the highest level of development. When DIIS reach the highest level of development, they become part of the Supreme Mind and are no longer under the control of the Information Field.

Not all DIS become DIIS. Not all DIIS reach the highest level of development and become part of the Supreme Mind. If DIS and DIIS do not meet the criteria for the correct development established by the Information Field, then the Supreme Mind stops managing the development of DIS and DIIS and providing them with information and energy support.

Taking into account the information disclosed above in the chapter "Interaction of Information and Energy":

- depriving DIS and DIIS of information support from the Information Field leads to the cessation of the development of DIS and DIIS,
- depriving DIS and DIIS of energy support from the Information Field leads to their gradual destruction due to the external energy impact of the Universe, exceeding the power of the energy barrier of DIS and DIIS.

For more information on how the Information Field controls DIIS, see the chapter below, “The Information Field Controls the Earthly Stage of Soul Development.”

Thus, DIS and DIIS are objects of natural selection, which allows the Information Field to optimize the use of the energy-informational means for the purposeful management of the development of DIS and DIIS.

At a certain stage of the development of DIS, it acquires the ability to search, receive, understand, process (i.e., save, evaluate, analyze, systematize) information and manage the information that has been received and processed.

The above ability is called *thinking* of DIS and depends on the level of development of DIS.

The development of a DIS’s thinking is accompanied by the development of its ability to transform information that has been received, understood and processed, create derivative information and manage derivative information.

The above ability is called *intellect* of DIS and depends on the level of development of the DIS’s thinking.

The development of a DIS’s thinking and intellect gradually leads DIS to perceive itself as a rational being, distinct from the external world, and the emergence in DIS of a personal attitude towards the external world.

The above ability is called *consciousness* of DIS and depends on the level of development of the DIS’s thinking and intellect.

The emergence of a DIS’s consciousness is a consequence of the development of the DIS’s thinking and intellect.

The emergence of a DIS’s thinking, intellect and consciousness in their totality means that DIS has become *a developing intelligent information system* (DIIS).

The emergence and development of a DIIS’s consciousness is accompanied by the emergence and development in DIIS of:

- *sensory perception of information about the external world* (a cognitive process that allows to reflect in the DIIS’s consciousness certain objects and phenomena of the external world using various sense organs and its subjective evaluative attitude to the external world),

- *psyche* (a set of knowledge about the external world obtained by DIIS due to its thinking, intellect, consciousness and sensory perception of information about the external world),
- *character* (features of a DIIS's attitude to itself and its behavior in relation to the external world, limited by the level of development of the DIIS's psyche),
- *mentality* (views, assessments, values, norms of behavior and morality that characterize DIIS),
- *spiritual development* (the process of cognizing and realizing by DIIS the nature of the universe and the meaning of its life).

The development of DIIS occurs through the development of its thinking, intellect and consciousness in their interrelation.

The higher the level of development of a DIIS's thinking, the higher the level of development of its intellect. The higher the level of development of a DIIS's thinking and intellect, the higher the level of development of its consciousness. Consciousness does not exist without thinking and intellect.

The combination of a DIIS's thinking, intellect and consciousness is the mind of DIIS.

The higher the level of development of a DIIS' thinking, intellect and consciousness, the higher the level of development of its mind.

Since:

- information possesses the ability to self-organize and develop,
- DIIS is a developing information system,

therefore, the desire of DIIS for its own development is a natural need of DIIS and the meaning of its life.

The goal of developing DIIS is to achieve the highest level of development and sometime in the future become part of the Supreme Mind.

To achieve the goal DIIS must cognize the external world and realize the nature of the universe, since without this DIIS will not be able to reach the highest level of development and sometime in the future become part of the Supreme Mind.

The means for developing DIIS, for cognizing the external world and realizing the nature of the universe are its thinking, intellect and consciousness.

The development of a DIIS's thinking, intellect and consciousness occurs through sensory perception of information about the external world and acquisition of knowledge about the nature of the universe.

The younger a DIIS, it cognizes the external world and realizes the nature of the universe largely through sensory perception of information about the external world and to a lesser extent through acquiring knowledge about the nature of the universe.

As DIIS develops, the importance of acquiring knowledge about the nature of the universe

increases and the importance of sensory perception of information about the external world decreases.

Adult DIIS and highly developed DIIS no longer need sensory perception of information about the external world, since their level of knowledge of the external world and awareness of the nature of the universe are so high that sensory perception of information about the external world can no longer increase their level of knowledge of the external world and awareness of the nature of the universe.

Highly developed DIIS, who have reached the highest level of development, have absolute knowledge of the external world and awareness of the nature of the universe.

The Information Field possesses complete information about the level of development of DIIS's thinking, intellect and consciousness and purposefully manages the development of DIIS's thinking, intellect and consciousness.

Since DIIS appear at different times, therefore, the less time has passed since the "birth" of DIIS, the younger the DIIS is and the lower the level of development of its thinking, intellect and consciousness. The older a DIIS, the higher the level of development of its thinking, intellect and consciousness.

According to the level of development, DIIS can be classified as very young DIIS, young DIIS, adult DIIS and highly developed DIIS.

Different levels of development of DIIS' thinking and intellect predetermine their different levels of knowledge of the external world and the nature of the universe.

Different levels of DIIS' knowledge of the external world and the nature of the universe predetermine their different levels of awareness of the nature of the universe and, accordingly, their different levels of consciousness.

Different levels of development of DIIS' consciousness predetermine different levels of development of their sensory perception of information about the external world, psyche, characters, mentality and spiritual development.

Since:

- the Information Field purposefully manages the development of DIIS,
- DIIS possess different levels of development of thinking, intellect and consciousness,
- any developing information system strives for *algorithmization* (creation of precisely defined rules describing the order of actions for solving a certain problem or achieving a certain goal) of information management processes,

therefore, the process of managing the development of DIIS provides for the presence in the immaterial world of the Universe of educational systems and programs that include the upbringing, education and punishment of DIIS.

The basis for the upbringing or education, or punishment of DIIS are the criteria for the correct

development of DIIS established by the Information Field.

DIIS with different levels of development live and develop in DIIS' communities of different levels of development that ensures the correct development of DIIS.

In support of the above, we can give the following clear analogy: a high school student will not develop if he is transferred to study in the elementary grade of school (he already knows everything that is taught in the elementary grade of school), just as a primary school student will not develop if he is transferred to study in the senior grade of school (he simply will not understand anything that is taught in the senior grade of school).

The presence of DIIS in DIIS' communities of different levels of development pursue only one goal - the correct development of DIIS. As DIIS develop, they move to DIIS' communities with higher levels of development.

Since any developing intelligent information system strives for algorithmization of information management processes, therefore, as DIIS develop, their ability to manage information and electromagnetic energy gradually transforms into *algorithms* (a set of precisely defined rules describing the procedure for solving a certain problem or achieving a certain goal).

Algorithmization of information and electromagnetic energy management processes gradually deprives highly developed DIIS, which have reached the highest level of development, of a personal attitude to the external world and individualizing personality features, due to which they gradually become part of the Supreme Mind.

Since the Supreme Mind is a collection of highly developed DIIS, which have reached the highest level of development, which are deprived of a personal attitude to the external world and individualizing personality features, therefore, the Supreme Mind also does not have a personal attitude to the external world and individualizing personality features.

The Information Field as part of the Supreme Mind also does not have a personal attitude to the external world and individualizing personality features.

The immaterial world of the Universe is constantly evolving due to the endless processes of the appearance of a colossal amount of information and electromagnetic energy in the Universe.

Over 13.8 billion years of its existence, the immaterial world of the Universe has turned into a highly developed civilization governed by the Supreme Mind by means of multiple information fields, inhabited by a huge number of DIS of different levels of development that do not have mind, and a huge number of DIIS with different levels of mind development.

How the Material World of the Universe Appeared

The material world of the Universe consists of material matter (elementary particles with mass) and objects of inanimate and living nature of the Universe, which consist of material matter.

Initially, material matter appeared in the Universe after the Big Bang due to the interaction of

information and electromagnetic energy with quantized space-time (see the chapter "How Material Matter Appeared" above).

Objects of inanimate nature include chemical elements, their various compounds, planets, stars, galaxies, and other space objects. Obviously, galaxies, stars, the sun, the Earth, and other planets of the solar system are the most complex systems of inanimate nature.

Objects of living nature include everything that is distinguished by the ability to grow, breathe, eat, reproduce, and develop. Animals and plants are objects of living nature. Obviously, animals and plants are the most complex systems of living nature.

In accordance with the current level of knowledge, a cell is an elementary unit of structure, functioning, reproduction, and development of all living organisms. There is no life outside the cell. The cell consists of a large number of chemical elements and their various compounds, which are the basis for the creation of even more complex organic compounds - carbohydrates, proteins, fats, nucleic acids, which make up the various parts of the cell. Such compounds also include DNA (deoxyribonucleic acid), which carries genetic information about any living organism and thus is a kind of blueprint for the creation of any object of living nature.

Since:

- the appearance of material matter in the Universe is a consequence of the interaction of information and electromagnetic energy with quantized space-time,
- the Supreme Mind purposefully manages information and electromagnetic energy,

therefore, the Supreme Mind has the ability to purposefully manage the material matter of the Universe.

It is obvious that elementary particles with mass, which appeared after the Big Bang and continue to appear due to the interaction of information and electromagnetic energy with quantized space-time, could not self-organize in such a way as to lead to the formation of complex cosmic systems (galaxies, stars, planets, and other cosmic objects) that consist of a colossal number of elementary particles, “folded” in a strictly defined order and interacting with each other according to certain rules.

The creation of complex objects of inanimate nature from material matter would be impossible without the purposeful management of information and electromagnetic energy committed by the Supreme Mind.

Since elementary particles with mass, chemical elements and their various compounds cannot turn into complex objects of inanimate nature without the purposeful management of the Supreme Mind, therefore, the creation of a cell (which is an elementary unit of any object of living nature and a collection of chemical elements and their various compounds) is also the result of the purposeful management of information and electromagnetic energy committed by the Supreme Mind. Thus, any object of inanimate and living nature is the result of the purposeful management of information and

electromagnetic energy committed by the Supreme Mind.

Only the Supreme Mind, through the purposeful management of information and electromagnetic energy, has the ability to design and create from material matter the most complex objects of inanimate and living nature of the Universe.

Development of the Material World of the Universe

After the Big Bang, a colossal amount of information and electromagnetic energy appeared in the quantized space-time of the Universe. The interaction of information and electromagnetic energy with quantized space-time led to the birth of a colossal amount of material matter - elementary particles, of which all objects of inanimate and living nature of the Universe consist (see the chapter "How Material Matter Appeared" above).

In order for stars, planets, galaxies, objects of living nature to form from material matter, the Supreme Mind needed billions of years of purposeful management of information and electromagnetic energy.

The development of the material world of the Universe is the process of creating objects of inanimate and living nature from material matter.

The Supreme Mind is interested in the development of inanimate objects because:

- the endless processes of birth and decay of material matter in the Universe are accompanied by the appearance of a colossal amount of information and electromagnetic energy in the Universe,
- information and electromagnetic energy are the source of the emergence of DIS, which, as they develop, turn into DIIS,
- DIIS that have reached the highest level of development become part of the Supreme Mind, thereby developing the Supreme Mind.

The Supreme Mind is interested in the development of living objects because the interaction of DIS, very young and young DIIS with objects of living nature contributes to a more dynamic development of DIS, very young and young DIIS compared to their development in the immaterial world due to the fact that the material world:

- is a more competitive environment compared to the immaterial world,
- provides very young and young DIIS with more opportunities for sensory perception of information about the external world compared to the immaterial world (without which the development of any DIIS is impossible).

Since DIS and DIIS are energy-informational objects of the immaterial world of the Universe, therefore, DIS and DIIS carry out energy-informational interaction with objects of living nature.

Energy-informational interaction of DIS and DIIS with objects of living nature is called *incarnation*.

For the purpose of their development, DIS incarnate into plants, insects, animals and other

biological creatures that have the ability to grow, breathe, eat, reproduce and develop, but due to their insufficient level of physiological development cannot yet provide conditions for the incarnation of DIIS into them. The higher the level of development of DIS, into the more developed object of living nature DIS incarnates.

For the purpose of their development, very young and young DIIS incarnate into the most developed biological creatures (some species of highly developed animals, including humans), which due to their level of physiological development can already provide conditions for the incarnation of DIIS into them. The higher the level of development of DIIS, into the more developed biological creature DIIS incarnates.

Thus, the reason that motivates the Supreme Mind to develop the material world of the Universe is to facilitate the development of objects of the immaterial world of the Universe (i.e. DIS and DIIS) and, accordingly, the development of the Supreme Mind.

The Universe contains a large number of material worlds, where DIS and DIIS, for the purpose of their development, are incarnated into living objects that inhabit these material worlds. Earth is one of many such material worlds.

Why Is the Earthly Stage of Development of Souls Necessary?

DIIS is a developing intelligent information system that possesses thinking, intellect and consciousness. For more information about DIIS, see the chapter "Development of the Immaterial World of the Universe" above.

Humans call DIIS *a soul*.

For simplicity of presentation of information, we will further call DIIS by the more familiar word "soul".

The desire of the soul for its own development is a natural need of the soul and the meaning of its life (see the chapter "Development of the Immaterial World of the Universe" above).

Cognition of the external world and realization the nature of the universe are an obligatory element of the development of souls, since without that souls will not be able to reach the highest level of their development and become part of the Supreme Mind sometime in the future.

The means for cognizing the external world and realizing the nature of the universe are thinking, intellect and consciousness of souls.

The development of thinking, intellect and consciousness of souls occur through their sensory perception of information about the external world and the acquisition of knowledge about the nature of the universe.

At the early stages of development of souls, cognition of the external world and realization of the nature of the universe occur largely through their sensory perception of information about the external world and to a lesser extent through the acquisition of knowledge about the nature of the

universe.

The younger a soul, it cognizes the external world and realizes the nature of the universe to a greater extent through its sensory perception of information about the external world.

The earthly stage of development of the soul provides the soul at the early stages of its development with more opportunities for sensory perception of information about the external world compared to the immaterial world, since the sense organs that the soul possesses in the immaterial world are supplemented by the sense organs of the biological being into which the soul incarnates.

As the soul develops and its level of knowledge of the external world and awareness of the nature of the universe increases, the importance of acquiring the knowledge about the nature of the universe increases, and the importance of sensory perception of information about the external world decreases.

Adult souls and highly developed souls no longer need to cognize the external world and realize the nature of the universe through sensory perception of information about the external world, since their level of knowledge of the external world and awareness of the nature of the universe is so high that sensory perception of information about the external world can no longer increase their level of knowledge of the external world and awareness of the nature of the universe.

Therefore, adult souls and highly developed souls no longer need the earthly stages of development.

In connection with the above, the earthly stage of development of the soul is an obligatory element of development only for very young souls and young souls.

Since:

- the meaning of life of the soul lies in its development through the cognition of the external world and realization of the nature of the universe,
- thinking, intellect and consciousness of the soul are the means for cognizing the external world and realizing the nature of the universe,
- the development of thinking, intellect and consciousness of the soul occurs through sensory perception of information about the external world and the acquisition of knowledge about the nature of the universe,
- in the early stages of development of the soul, it cognizes the external world and realizes the nature of the universe largely through sensory perception of information about the external world and to a lesser extent through the acquisition of knowledge about the nature of the universe,
- the earthly stage of development of the soul provides the soul at the early stages of its development with more opportunities for sensory perception of information about the external world compared to the immaterial world,
- the material world is a more competitive environment compared to the immaterial world and

therefore contributes to a more dynamic development of the soul at the early stages of its development,

consequently, the goals of the earthly stage of development of souls is to ensure a more dynamic development of very young and young souls compared to their development in the immaterial world.

Tasks of the Earthly Stage of Development of Souls

To achieve the goals of the earthly stage of development of the soul, the Supreme Mind assigns the soul a kind of “homework” for its earthly stage of development, which the soul must complete.

"Homework" depends on:

- the level of correct development of the soul as a whole,
- the level of development of the soul's thinking, intellect and consciousness,
- the level of correct development of the soul at the previous stage of its development.

“Homework” for the earthly stage of development of the soul may include upbringing, education, and punishment of the soul, or any combination of these means simultaneously.

The soul cannot change the “homework” assigned to it by the Information Field for its earthly stage of development, since the Information Field purposefully manages the development of the soul.

Due to the low level of their development, very young souls and young souls are not able to determine what their correct development should be. In other words, during the earthly stage of its development, the soul must learn the “homework” that was assigned to it by the Information Field before the beginning of the earthly stage of development of the soul.

Since:

- the development of the soul is a very slow historical process,
- the earthly stage of development of the soul is a small part of its life,

therefore, the Information Field has no reason to change the "homework" assigned to the soul for its earthly stage of development and therefore the "homework" is unchangeable.

How Does the Earthly Stage of Development of Souls Occur?

The earthly stage of development of the soul occurs through the incarnation of the soul into a biological being.

The incarnation of the soul into a biological being is an energy-informational interaction of the soul with a biological being, limited by the life of the biological being, with the purpose of realizing the earthly stage of development of the soul.

The soul can incarnate only into those biological beings through which it can develop during its earthly stage of development, and which can interact with the soul.

The energy interaction of the soul with a biological being is not the subject of this research paper, since it does not have a significant impact on the development of the soul during its earthly stage of

development, but is only a means of providing the opportunity to pass the earthly stage of development of the soul (see the chapter “Interaction of Information and Energy” above).

The informational interaction of the soul with a biological being involves connecting the soul to the brain of the biological being.

In order to best fulfill the tasks of the earthly stage of development of the soul, the Information Field ensures the complete “immersion” of the soul into the life of a biological being. To do this:

- the memory of the soul about previous stages of its life is blocked,
- after connecting the soul to the brain of a biological being, the soul perceives itself as the biological being,
- the possibilities for the development of the soul are limited by the level of development of the brain of the biological being into which the soul incarnates.

After connecting the soul to the brain of a biological being, the brain of the biological being performs the following functions:

- management of the body of the biological being,
- interaction with the soul that has connected to the brain of the biological being,
- search, receipt, processing and transformation of information within the level of development of the brain of the biological being,
- providing a communication channel with the Information Field,
- receiving information from the Information Field,
- providing the Information Field with access to all the information that the brain of the biological being searches for, receives, processes, transforms.

After connecting the soul to the brain of a biological being, the soul performs the following functions:

- interaction with the brain of the biological being to which the soul has connected,
- management of the search, receipt, processing and transformation of information that the brain of the biological being carries out,
- understanding the information that the brain of the biological being has received, processed and transformed,
- management of the information that the brain of the biological being has received, processed and transformed,
- management of the biological being.

The performance of the above functions by the soul depends on the level of development of its thinking, intellect and consciousness. The higher the level of development of thinking, intellect and consciousness of the soul, the more successfully it copes with the performance of the above functions.

The higher the level of development of the brain of a biological being, the:

- more complex information the brain of the biological being can search, receive, process and transform,
- more complex information the soul incarnated into the biological being can understand,
- more complex information the soul incarnated into the biological being can manage,
- higher the level of development of thinking, intellect and consciousness of the soul incarnated into the biological being,
- higher level of development of thinking, intellect and consciousness the soul incarnated into the biological being can achieve.

The interaction of the soul with the brain of a biological being can be represented in the form of the following analogy: in order for a computer (the brain of a biological being to which the soul has connected) to search for, receive, process and transform the necessary information, the computer must be managed by a user (the soul incarnated into a biological being), who:

- manages the search for information through the use of the computer,
- manages the receipt, processing and transformation of information that the computer carries out,
- understands the information that the computer has received, processed and transformed,
- manages the information that the computer has received, processed and transformed.

The degree of effectiveness of the user's work on the computer depends on the level of development of his thinking, intellect and consciousness in their interrelation.

The development of the soul during its earthly stage of development can be compared to an upbringing and educational computer simulation created by the developer (the Information Field), during which the participant of the computer simulation (the soul incarnated into a biological being) “immerses” himself in the events of the life of a virtual participant (biological being), as a result of which the participant of the computer simulation, depending on the level of development of his thinking, intellect and consciousness in their relationship, realizes the potential of his development provided by the scenario of the computer simulation, which contributes to the development of the participant of the computer simulation in his real life.

Thus, the possibilities for the development of the soul’s thinking, intellect and consciousness during its earthly stage of development are limited by the level of development of the brain of a biological being into whom the soul has incarnated.

Development of the Soul During Its Earthly Stage of Development

The development of souls consists in acquiring the knowledge about the external world and realizing the nature of the universe. Without this, souls will not be able to reach the highest level of development and sometime in the future become part of the Supreme Mind.

The development of souls occur through the development of their thinking, intellect and consciousness.

The higher the level of development of thinking, intellect and consciousness of the soul, the more opportunities the soul has for acquiring the knowledge about the external world and realizing the nature of the universe.

Acquiring the knowledge about the external world and realizing the nature of the universe by soul during their earthly stage of development occur through sensory perception of information about the external world and the acquisition of knowledge about the nature of the universe.

The younger a soul, it cognizes the external world and realizes the nature of the universe largely through sensory perception of information about the external world and to a lesser extent through the acquisition of knowledge about the nature of the universe.

The thinking of the soul incarnated into a biological being is the soul's ability, limited by the level of development of the brain of a biological being, to manage the search, receipt and processing of information that the brain of the biological being carries out, to understand and manage the information that the brain of the biological being has received and processed.

The intellect of the soul incarnated into a biological being is the soul's ability, limited by the level of development of the thinking of the soul incarnated into a biological being, to manage the transformation of the received and processed information that the brain of the biological being carries out, and to manage the transformed information.

The consciousness of the soul incarnated into a biological being is the personal attitude of the soul to the external world, limited by the level of development of the thinking and intellect of the soul incarnated into a biological being, which arises due to the soul's awareness of itself as a rational being, different from the external world.

Thus, as follows from the above information and the above definitions, the possibilities for the development of the soul's thinking, intellect and consciousness during its earthly stage of development are limited by the level of development of the brain of a biological being into which the soul has incarnated.

Who Possesses Thinking, Intellect and Consciousness?

Taking into account the above information and the definitions of the terms "thinking" and "intellect" (see above), the soul incarnated into a biological being possesses thinking and intellect, and not the brain of a biological being, since the soul incarnated into a biological being, and not the brain of a biological being, possesses the ability to:

- manage the search, the receipt, processing and transformation of information that the brain of a biological being carries out,
- understand and manage the information that the brain of a biological being sought, received, processed and transformed.

The validity of the above affirmation is confirmed by the chapter "Evidence for the Existence of

Souls" (see below), which presents evidence indicating that the soul incarnated into a biological being, and not the brain of a biological being, possesses consciousness.

Since:

- the soul incarnated into a biological being (not the brain of a biological being) possesses consciousness,
- without thinking and intellect consciousness does not exist,

consequently, the soul incarnated into a biological being (not the brain of a biological being) possesses thinking, intellect and consciousness.

Thus, without the soul incarnated into a biological being, the brain of the biological being does not possess thinking, intellect and consciousness.

The Information Field Manages the Earthly Stage of Development of Souls

Since the Information Field purposefully manages the immaterial and material world of the Universe, therefore, the Information Field purposefully manages the development of souls during their earthly stage of development.

The means that provide the Information Field with the ability to manage purposefully the development of souls during their earthly stage of development are information and electromagnetic energy.

The Information Field exercises information control over the development of the soul during its incarnation into a biological being through the control of the brain of a biological being.

In particular, the Information Field has access to any information:

- that the brain of a biological being searches for, receives, processes and transforms,
- that the soul incarnated into a biological being manages.

The interaction of the soul, the brain of a biological being and the Information Field during the soul's earthly stage of development can be conditionally compared to the interaction of a computer user (the soul incarnated into a biological being), a computer (the brain of a biological being into which the soul has incarnated) and a system administrator (the Information Field). Until a computer user turns on a computer that has its own computing power, access to information stored on the computer and in the "cloud", and access to the Internet, the computer does not work, cannot use information, cannot search, receive, process and transform information, does not have access to the Internet and cannot provide all this information to the computer user. Herewith, the system administrator:

- determines the user's level of development before providing him with a particular computer,
- determines when, where, what computer and what power the user will use,
- determines when to turn the computer on and off,
- manages the user's access to information located on the computer and on the Internet to which the

computer is connected,

- draws the user's attention to the necessary information and encourages him to use the specified information,
- is aware of what information the user is searching for, receiving, processing, transforming and what information the user manages.

The Supreme Mind purposefully developed and continues to develop the brain abilities of the most developed biological beings for many hundreds of thousands of years so that:

- souls could go through their earthly stages of development,
- the Information Field could purposefully manage and control the development of souls during their incarnations into biological beings.

Incarnation of Souls into Animals

Very young souls are incarnated into animals.

Very young souls have a very low level of development of thinking, intellect and consciousness and incarnate in such animals that can provide a very young soul with the opportunity to go through its earthly stage of development.

The higher the level of development of the animal's brain, the more developed very young soul incarnates into the animal.

The presence of a soul in an animal can be determined quite easily, which is confirmed by the logic below.

Since:

- the soul incarnated into a biological being (not the brain of a biological being) possesses thinking, intellect and consciousness,
- the character of a biological being is an integral part of its consciousness,
- consciousness without thinking and intellect does not exist,

therefore, if an animal has a character, then this animal possesses thinking, intellect and consciousness and, accordingly, a soul.

It is known that many species of animals possess a character.

As it develops, a very young soul becomes a young soul that already incarnates into a human being.

Incarnation of Souls into Humans

Young souls are incarnated into humans.

A human is the most developed species of biological beings into whom souls incarnate. Unlike other species of biological beings into whom souls incarnate, a human has *speech* (that is, the ability to speak and express thoughts through words that are connected in meaning and grammar), which

indicates a higher level of development of the human brain compared to animals.

A human is a biological social being who possesses speech, and into whom a soul has incarnated.

The incarnation of the soul into a human is an energy-informational interaction of the soul with the human body, limited by human life, with the purpose of realizing the earthly stage of development of the soul.

The incarnation of the soul into a human became possible due to the development of the human brain.

In order for the soul to be able to go through its earthly stage of development by incarnating into a human, the Supreme Mind purposefully developed and continues to develop the human brain for many hundreds of thousands of years.

A soul incarnated into a human uses the human brain to search for, receive, process and transform information.

The higher the level of development of the human brain, the:

- more complex information the human brain can search, receive, process and transform,
- more complex information the soul incarnated into a human can understand,
- more complex information the soul incarnated into a human can manage,
- more opportunities for the soul incarnated into a human to develop its thinking, intellect and consciousness and, accordingly, to cognize the external world and realize the nature of the universe,
- more developed young soul incarnates into a human,
- higher level of development of thinking, intellect and consciousness the soul can achieve during its earthly stage of development (potential for the development of the soul).

Thus, the possibilities for the development of the soul during its earthly stage of development are limited by the level of development of the human brain.

The development of the human brain is a very slow historical process.

Since the soul (and not the human brain) possesses thinking, intellect and consciousness, therefore, during the soul's incarnation into a human, its thinking, intellect and consciousness are not activated immediately, but as the human matures.

The level of activation of its thinking, intellect and consciousness during the soul's incarnation into a human depends on the degree of the soul's activity in using the human brain to search for, receive, process and transform information.

The more actively the soul incarnated into in a human uses the human brain to search for, receive, process and transform information, the higher the level of realization of the soul's development potential.

The development potentials of different souls going through their earthly stage of development

are different and depend on:

- the results of the souls' completing their previous stages of development,
- the level of development of the souls' thinking, intellect and consciousness,
- "homework" that the Information Field assigns to souls for their earthly stage of development.

Beginning and End of the Incarnation of Souls into Humans

When the soul incarnates into a human

Since:

- the incarnation of the soul into a human involves connecting the soul to the human brain,
- the human brain is finally formed in the mother's womb,
- the human brain searches for, receives, processes and transforms information immediately after its final formation,
- the soul manages the search, receipt, processing and transformation of information that the human brain carries out,

therefore, the connection of the soul to the human brain occurs in the mother's womb.

When the soul ceases its incarnation into a human

The incarnation of the soul into a human makes sense as long as the soul can develop. The soul ceases its incarnation into a human due to the physical death of a human. No human - no opportunity for the soul to go through its earthly stage of development.

The soul also ceases its incarnation into a human before the physical death of a human due to the loss of a function by the human brain, without which the soul loses the meaning of continuing its incarnation into a human. When the soul disconnects from the human brain, the energy-informational interaction of the soul with a human ceases and therefore the human ceases his physical existence. Thus, there is no human without a soul.

The Information Field Manages Human's Fate

The function of the Information Field is to manage purposefully the development of souls throughout their entire developmental path - from the moment of their emergence until they reach the highest level of development. When a soul reaches the highest level of development, it becomes part of the Supreme Mind and is no longer under the control of the Information Field.

The Information Field acts as a kind of incubator for "growing" souls in the interests of the development of the Supreme Mind.

A soul can reach the highest level of development if it develops correctly.

The correct development of the soul is the development of its thinking, intellect and consciousness in their entirety and interconnectedness for the purpose of cognizing the external world and realizing the nature of the universe. Without this, the soul will not be able to reach the highest

level of development and, at some future time, become part of the Supreme Mind.

The Information Field ceases to manage those souls that do not respond to proper development, resulting in the gradual ceasing of their existence.

The Information Field uses energy-informational means to manage souls.

Human's fate is the life path of a soul incarnated into a human being consisting of its decisions and actions, events and circumstances, the totality of which predetermines the life of the soul during its incarnation into a human being.

The Information Field manages human's fate (that is, the fate of the soul during its incarnation into a human being) as follows:

- decides when, where, into which human, and at what level of brain development to incarnate the soul (the higher the level of human brain development, the more developed the soul that incarnates into a human being; the higher the level of soul development, the higher the level of its thinking, intellect and consciousness),
- controls the human brain and any information that a human searches for, receives, processes, transforms, and uses throughout his life,
- decides when and what information to provide to a human to resolve fateful and problematic situations that arise in a human's life, which appears in the human brain as thoughts,
- imposes on a human the making of decisions and the performance of actions that shape and realize the human's fate,
- shapes the events and circumstances that a human encounters along his life path, which shape and realize the human's fate,
- determines the duration of the soul's incarnation into a human,
- decides when to terminate the soul's incarnation into a human (that is, decides when to end a human's life),
- corrects the fate of the soul by means of its development or education, or punishment, or any combination of them.

Human's Fate Is Predetermined

The aforementioned means and methods for managing the fate of each human allow the Information Field to predetermine the fate of humans as a whole.

However, the aforementioned means and methods for managing souls cannot predetermine random events that will befall a human along human life's path and that could change a human's fate.

Since the predetermination of future events (which include random events) is a known, reliable fact, the Information Field therefore possesses information about future events, including random events.

From the low height of the human mind, it is impossible to explain and realize how the

Information Field can know in advance random events that have not yet occurred to a human, but the fact remains. If a human cannot explain and realize a phenomenon, this does not necessarily mean that it does not exist. Due to its low level of development, humanity is not yet capable of realizing the nature of the universe.

Information about future events is stored in the Information Field (some people with certain abilities had/have limited access to this information).

Based on the above, the Information Field's use of the aforementioned means and methods of soul control and its possession of information about future events (including random ones) allows the Information Field to ensure the complete predetermination of soul development.

In other words, the Information Field plans and implements the proper development of the soul, and, if necessary, corrects the soul's fate by means of its development, education, punishment, or any combination thereof.

Thus, the above information allows us to assert that a human's fate is predetermined.

The Information Field Grants Humans Free Will

Human's free will is the decisions and actions of the soul incarnated into a human being, which it makes and performs at its own discretion to resolve fateful and problematic situations that arise during its incarnation into a human being.

A human being (that is, a soul incarnated into a human being) possesses free will. Without free will, a human could not develop. Without free will, the incarnation of a soul into a human being would be meaningless, since the soul would not be able to develop.

Human development is understood as the development of thinking, intellect and consciousness of the soul incarnated into a human body.

By granting a human free will, the Information Field gives the soul incarnated into a human being the opportunity to develop during the earthly stage of its development and also serves as a means of verifying the actual level of development of the soul and the correctness of its development.

The Information Field grants humans free will gradually, as they develop. It's clear that a human with a low level of development often misuses the free will granted to him.

A human's level of development refers to the level of his thinking, intellect and consciousness taken together and interrelated. As a clear analogy, as a child matures and his thinking, intellect, and consciousness develop, his parents grant him more free will. An adult makes decisions and performs actions independently, without the help of his parents.

The higher a human's level of development, the more free will the Information Field grants a human. And vice versa.

The more free will a human receives, the greater his responsibility for his own fate, and the more serious the consequences for the fate of the soul for how a human used his free will.

Young souls who incarnate into humans have a low level of development of thinking, intellect and consciousness. Therefore, a young soul is not yet capable of recognizing that it is in its own best interests to develop properly and that to this end it must be educated and even punished for actions that hinder or impede his proper development. To illustrate this point, a child doesn't understand that he need to develop and develop properly and to this end he must be disciplined and even punished for actions that hinder or impede his proper development. How many adults understand that they need to develop properly? The answer is obvious – few. Hence, the conclusion is the following: the Information Field grants humans limited free will.

Adults and highly developed souls (those souls that, due to their advanced development, no longer need to incarnate into humans and develop only in the immaterial world) possess free will to a degree that corresponds to their level of development. Possessing free will is a serious test for adults and highly developed souls, as it is a verification of the correctness of their development and their level of development. Highly developed souls who have reached the highest level of development, whose mind (that is, the totality of thinking, intellect and consciousness in their relationship) has been transformed into algorithms, have complete free will, and therefore highly developed souls who have reached the highest level of development become part of the Supreme Mind.

The Information Field Helps Humans to Use Their Free Will

Due to the low level of development of thinking, intellect and consciousness of young souls, humans often misuse the free will granted to them. Evil, violence, injustice, wars, and other well-known vices of humanity are proof of this.

The higher the level of development of thinking, intellect and especially consciousness of the soul incarnated into a human, the more correctly a human exercises his free will.

Due to the low level of development of humans (that is, the low level of development of thinking, intellect and consciousness of souls incarnated into humans) and for the purpose of proper human development, the Information Field helps humans to exercises their free will correctly.

This assistance consists of the Information Field providing a human with options for decisions and actions to resolve fateful and problematic situations that arise in a human's life, which appear in the human brain as thoughts.

In other words, the Information Field gives the opportunity to a human (that is, the soul incarnated into a human) to exercise correctly the free will granted to him in order to help the human in his development.

Since a human can only make independent decisions and perform actions that he can understand and comprehend, the Information Field, as its assistance, offers a human only those options for resolving fateful and problematic situations that the human can understand and comprehend.

It follows from the above that the higher the level of development of a human's thinking, intellect

and especially consciousness, the more correct the decisions and actions a human makes and performs when exercising his free will. And vice versa.

Human's Free Will Is Part of Human's Fate

Human's free will is part of human's fate, since human decisions and actions can change the fate of both the human and other humans.

Human decisions and actions taken to resolve fateful and problematic situations fall under the category of random events, as they go beyond the means and methods the Information Field uses to manage human's fate (see above for the knowledge of future random events).

Since the Information Field possesses information about future events, including random events, it therefore knows in advance how a human will exercise his free will at every moment of his life and considers this information when incarnating the soul into a human.

The Impact of Human's Free Will on the Soul's Fate

A human's exercise of his free will can influence the fate of another human and the fates of others.

A human's exercise of his free will that promotes the proper development of the human or other humans is a proper exercise of his free will, which indicates proper human development.

Promoting proper human development means not only developing his thinking and intellect, but also bringing him up and punishing him to develop his consciousness.

A human's exercise of his free will that hinders or impedes the proper development of the human or other humans, or that terminates the incarnation of the soul into a human (for example, murder or suicide), is an incorrect exercise of his free will, which indicates improper human development.

A human's exercise of his free will influences the fate of the soul both during its current incarnation into a human and at the next stage of the soul's development.

The more fates of other souls depend on a human:

- the greater the human's responsibility for exercising his free will,
- the more serious the consequences for the soul's fate for how a human (that is, the soul incarnated into the human) exercised his free will, which influenced the fates of others (that is, souls incarnated into other humans).

Because:

- the proper development of the soul is the meaning of its life,
- the level of correctness of management by the soul of its free will is an indicator of the level of correctness of the soul's development,

therefore, the level of correctness of the soul's development during its incarnation into a human depends on the extent to which:

- the soul was able to realize the meaning of its life,

- the soul correctly exercised its free will.

After the soul completes its incarnation into a human, the Information Field evaluates how correctly the soul exercised the free will granted to it, how correctly the soul developed during its incarnation into a human, and its actual level of development. The Information Field considers these factors when determining the fate of the soul at the next stage of its development.

What Does a Human's Fate Depend on?

The above information allows us to determine what determines a human's fate (that is, the soul incarnated into a human).

A human's fate depends, at a minimum, on the sum of the following factors in their interrelationship:

- the level of correctness of the soul's development as a whole,
- the level of development of the soul's thinking, intellect and consciousness,
- the results of the soul's use of its free will at the previous stage of its development,
- the level of correctness of using by the soul of its free will during the soul's current incarnation.

The Information Field is a Storage and Source of Information

In addition to its function of managing souls throughout their developmental life path (see above), the Information Field also serves as a storage of information about the life processes of souls and as a source of information for souls.

Specifically:

- the information that the human brain searches for, receives, processes and transforms is copied and stored in real time in the Information Field;
- the Information Field contains a separate information file for each soul that has undergone or is undergoing an earthly incarnation, storing the information that the soul searched for, received, understood, processed, transformed and used during its earthly incarnation;
- the Information Field is a source of information that helps a human (that is, the soul incarnated into a human) to solve problematic situations that arise during human life, and that arises in the human brain in the form of thoughts;
- the Information Field provides a human with both the information already available in the Information Field, and the information that is the result of processing and transformation in the Information Field of information received from a human;
- the Information Field is a constantly expanding storage of information about the life activities of billions of souls who have experienced and are experiencing the earthly stage of their development.

Conventionally, for ease of understanding, the Information Field can be represented as a sphere that has many information layers. The surface information layer is the simplest information that is

available to all souls that have incarnated into biological beings, including humans. The information layer that is located under the surface information layer contains more complex, more qualified and less accessible information. The deeper the information layer is located inside the sphere, the more complex, more qualified and less accessible information is in the specified information layer.

Access to the Information Field

The Information Field provides a human with access to information available in the Information Field that arises in the human brain in the form of thoughts that help a human in solving emerging problematic situations (a new problem, a new task, new circumstances, including the creation of new works, inventions, scientific discoveries, etc.).

The level of access to information of the Information Field is higher, the higher:

- the level of human brain development,
- the level of the human's activity of using the human brain to search for, receive, process and transform information,
- the level of development of the human's thinking, intellect and consciousness,
- the level of persistence, determination, diligence and professionalism of a human in solving emerging problematic situations,
- the level of development of human civilization in which a human lives (information that is significantly ahead of the level of development of human civilization will not be realized by a human and therefore there is no point in providing it to him).

Conventionally, the higher the specified levels, the deeper the information layer of the Information Field a human can penetrate and receive more complex and qualified information.

Since there is a huge number of combinations of the above levels, there is therefore a huge number of combinations of levels of people's access to information available in the information field.

Human Memory

Human memory is the ability of a human to store and retrieve information when necessary.

A human manages the search, receipt, processing and transformation of information that the human brain carries out.

A human understands the information received, processed and transformed by the human brain and manages the information received, processed and transformed by the human brain.

Thus, a human's entire life is associated with the search, receipt, processing, transformation, understanding and management of information.

All information that a human uses throughout his life is copied and stored in the Information Field.

The fact that the information accumulated by a human in the process of his life is copied and

stored in the Information Field is confirmed by the fact that some humans have a certain access to the memories of their souls about their previous earthly incarnations (a reliable fact). Since the brain of a living human cannot have access to the information of another, already deceased, human, therefore, the information accumulated by a human in the process of his life is copied and stored outside the human brain.

The information that a human uses throughout his life can be divided into short-term information, actively used information and long-term information.

Since humanity does not have scientific knowledge about whether short-term, actively used and long-term information is stored in the human brain or not, we will use known facts and make logical assumptions based on them.

Since:

- the human brain searches for, receives, processes and transforms information,
- the human brain spends about 20% of all the energy that a person spends on searching for, receiving, processing and transforming information,

therefore, it can be logically assumed that the Supreme Mind took into account the need to optimize human consumption of the Earth's material resources for human energy production.

The more economical a human's consumption of the Earth's material resources for human energy production:

- more humans the Earth will be able to feed,
- more young souls will be able to go through the earthly stage of their development,
- more time the Earth will be able to provide earthly stages of development of souls.

The above facts and logical assumptions allow humanity to come closer to answering the question: is short-term, actively used and long-term information stored in the human brain or not, and if not, then where?

Short-term information is usually a small volume of information that a human needs for a short period of time.

Short-term information is stored in the human brain because:

- storing short-term information in the human brain ensures the efficiency of a human's use of this information (which may be important for human survival),
- short-term information does not require a lot of human energy to store it in the human brain,
- human access to short-term information stored in the Information Field would require more energy from the human brain compared to the energy spent on storing this information in the human brain.

Actively used information is usually quite voluminous information that a human actively uses over a fairly long period of time.

Actively used information is stored in the human brain because:

- storing actively used information in the human brain ensures the efficiency of human's use of this information (which may be important for human survival),
- constant human access to actively used information stored in the Information Field would require greater expenditure of human brain energy compared to the energy expenditure on storing said information in the human brain.

In order to reduce human energy consumption for storing actively used information in the human brain, access to said information is fully or partially (depending on the degree of human activity in using said information) based on algorithms (a set of precisely defined rules describing the procedure for solving a certain problem or achieving a certain goal). In other words, algorithmization of access to actively used information stored in the human brain reduces the level of energy consumption by the human brain.

Example 1. Human proficiency in his native speech language is fully algorithmized. This means that human access to actively used information about his native speech language, which is stored in the human brain, is fully based on algorithms.

Example 2. Human proficiency in a foreign language is partially algorithmized. The higher the level of a human's proficiency in a foreign language, the higher the level of algorithmization of access to the information used about the foreign language.

Any other human activity that involves the active use of information should be considered from a similar standpoint.

The higher the level of activity in using information and the level of complexity of the actively used information, the more dynamically the human brain develops, which is the basis for human development.

As the level of activity in using actively used information decreases, it becomes long-term information.

Long-term information is a large volume of information accumulated by a human in the course of his life, which the human does not actively use.

Long-term information is not stored in the human brain, but is stored in the Information Field, because:

- the prompt use of long-term information by a human is not required,
- long-term information requires a large expenditure of human energy for its permanent storage in the human brain,
- access to long-term information stored in the Information Field will require less human energy compared to the expenditure of human energy for storing long-term information in the human brain.

Activation of human use of long-term information to the level of actively used information

transfers long-term information to the category of actively used information.

Who am I?

Since:

- after connecting the soul to the human brain, the soul perceives itself as a human,
- *a human* is a biological social being who possesses speech, and into whom a soul has incarnated,
- without a soul incarnated into a human, the human brain does not possess thinking, intellect and consciousness,
- without a soul a human does not exist,
- the Earth is a place for young souls to go through their earthly stage of development,

therefore, **I** am a young soul incarnated into a human to go through my earthly stage of development.

Thus, during my earthly stage of development, **I** am my human body, my thinking, intellect and consciousness, my life in a human body.

The Meaning of Human Life and How to Realize It

Based on the information disclosed above, the meaning of human life lies in cognizing the external world and realizing the nature of the universe through the development of human thinking, intellect and consciousness.

In order to realize the meaning of human life, a human must:

- satisfy his biological needs and value human life, since without that the soul cannot pass its earthly stage of development,
- take care of his health, since poor health does not contribute to the realization of his meaning of life,
- strive to cognize the external world and realize the nature of the universe,
- increase the level of development of his thinking, intellect and consciousness,
- be diligent, focused and persistent in the development of his thinking, intellect and consciousness,
- be diligent, focused and persistent in solving emerging problematic and fateful situations,
- understand and realize that material values are not the meaning of human life, but are only a necessary means for realizing the meaning of his life,
- understand and realize that the Supreme Mind exists and that it created everything that exists (the material and immaterial world of the Universe) and manages everything that exists,
- understand and realize that a human is a young soul incarnated into a human body to go through its earthly stage of development, and that human life is only a small part of the long life of the soul,
- understand and realize that the life of the soul will continue after the death of the human body,
- understand and realize that the human’s fate is predetermined and depends on the "homework"

that the Information Field has assigned the soul for its earthly stage of development,

- overcome with persistence and diligence all the hardships of his fate, since this is the "homework" of the soul, assigned by the Information Field for its earthly stage of development,
- understand and realize that the future of the soul depends on how successfully it has coped with the "homework" of the Information Field during its earthly stage of development,
- understand and realize that the future of the soul depends on how correctly it develops during its earthly stage of development,
- do not interfere with other souls in their passage of their earthly stage of development,
- help other souls in passage of their earthly stage of development,
- promote the development of thinking, intellect and consciousness of other souls,
- do not hinder the development of thinking, intellect and consciousness of other souls,
- understand and realize that the more souls, going through their earthly stage of development, depend on a human, the higher his responsibility before the Information Field,
- not to commit unrighteous (that is, unfair and immoral) acts, since they prevent other souls from going through their earthly stage of development, slow down the development of the soul committed such acts and will certainly affect its future fate,
- prevent others from committing unrighteous acts,
- resist the unrighteous acts of others,
- share his thoughts and feelings with the Information Field, since any information about a human helps the Information Field to better understand him and manage his fate,
- admit and sincerely repent of the unrighteous acts committed (a sign indicating the human's development),
- understand and realize that the Information Field destroys souls that do not meet its criteria for the correctness of development.

The Soul's Life Path After Completion of Its Earthly Stage of Development

Human death is the cessation of the soul's incarnation into a human being.

After completion of its incarnation into a human being, the soul continues its life path in the immaterial world.

As the soul adapts to the immaterial world and in order to best fulfill the tasks of the soul's development in the immaterial world, the Information Field gradually blocks the soul's memory about its completed human life (so that memories about its past human life do not hinder the soul's further development).

After completion of the soul's incarnation into a human being, the Information Field evaluates:

- the level of development of the soul's thinking, intellect and overall consciousness,
- the soul's performance in completing the "homework" assigned by the Information Field for its

incarnation into a human being,

- the level of correctness of the soul's development during its completed incarnation into a human being.

The results of this evaluation determine the soul's future fate.

A soul that does not meet the criteria for correctness of its development established by the Information Field is destroyed. A soul that has undergone natural selection continues its life path.

To ensure the proper development of the soul during its temporary stay in the immaterial world, the Information Field uses the following means: development, upbringing, punishment, or any combination thereof.

The higher:

- the level of development of the soul's thinking, intellect and consciousness,
- the level of correctness of the soul's development during its completed incarnation into a human being,

the more opportunities the Information Field provides the soul for its development during its temporary stay in the immaterial world.

For these purposes, the Information Field places the soul in a community of souls and in conditions that allow it to develop to a greater extent. A community of souls in which souls have more or less the same level of development of thinking, intellect and consciousness is more favorable for the development of the soul.

The lower:

- the level of development of the soul's thinking, intellect and consciousness,
- the level of correctness of the soul's development during its completed incarnation into a human being,

the more means of education and punishment the Information Field uses for the soul during its temporary stay in the immaterial world.

For these purposes, the Information Field places the soul in a community of souls and in conditions where the soul will be subjected to a process of upbringing and punishment that will force the soul to realize the need for its development. A more optimal community of souls for the upbringing and punishment of a soul is one dominated by less developed souls compared to the level of development of the soul subjected to the process of upbringing and punishment.

As or when the soul develops in the community of souls into which it was placed after completing its earthly stage of development, the Information Field transfers the soul to a community of souls where more favorable conditions for the soul's development have been created.

The lower the level of development of a young soul, the shorter the period of its temporary stay in the immaterial world. After completing its temporary stay in the immaterial world, the young soul

reincarnates into a human being. For the rationale, see the next chapter.

Multiple Earthly Incarnations of Souls

As follows from the above chapter "Why Is the Earthly Stage of Soul Development Necessary", the earthly stage is a necessary element in the development of very young souls and young souls since:

- in the early stages of its development, the soul has a low level of knowledge of the external world and awareness of the nature of the universe, and therefore, knowledge of the external world and the soul's awareness of the nature of the universe occur to a greater extent through sensory perception of information about the external world;
- as the young soul develops and its level of knowledge of the external world and awareness of the nature of the universe increases, the importance of sensory perception of information about the external world decreases, and the importance of acquiring knowledge about the nature of the universe increases.

Despite the fact that modern human civilization has been developing for approximately 5,000 years and has achieved certain results in cognizing the external world and realizing the nature of the universe, nevertheless:

- modern human civilization has a low level of knowledge of the external world (as evidence: modern science claims that objects of inanimate and living nature are self-organized),
- modern human civilization has a low level of awareness of the nature of the universe (as evidence: despite the fact that world religions have given humanity knowledge of the existence of the Supreme Mind, the soul, and the soul's responsibility for committing unrighteous acts, nevertheless, this knowledge has not freed humanity from injustice, evil, violence, wars, and the absolute dominance of material values over spiritual values),
- due to the low level of knowledge of the external world and awareness of the nature of the universe, modern humanity continues to cognize the external world and realize the nature of the universe largely through sensory perception of information about the external world.

The above information indicates that one human life is not enough for a young soul to cognize the external world and realize the nature of the universe to such an extent that sensory perception of information about the external world would have little significance or would be completely unnecessary.

Consequently, a young soul will progress through earthly stages of its development until its level of knowledge of the external world and its awareness of the nature of the universe becomes so high that sensory perception of information about the external world can no longer enhance its level of knowledge of the external world and its awareness of the nature of the universe.

There are numerous reliable facts that testify to people's memories of their previous human lives,

which indicate repeated earthly stages of the soul's development.

The younger the soul, the more frequent its earthly incarnations occur, since its more dynamic development occurs in the material world than in the immaterial world.

Sometime in the future, as a result of repeated earthly incarnations, a young soul, having undergone natural selection, will develop and, after reaching a certain level of development, will become an adult soul.

Adult souls no longer require earthly stages of development, as their level of knowledge of the external world and awareness of the nature of the universe is so high that sensory perception of information about the external world can no longer increase their level of knowledge of the external world and awareness of the nature of the universe. Therefore, the further development of adult souls occurs only in the immaterial world.

The low level of knowledge of the external world and modern humanity's awareness of the nature of the universe indicates that, with rare exceptions, the level of development of young souls who have incarnated into modern humans is still very far from that of adult souls.

Therefore, on the life path of young souls undergoing their current earthly stage of development (that is, all of modern humanity), there will be further earthly stages of development. The number of earthly stages of development a young soul must undergo depends on:

- the level of development of the soul's thinking, intellect and consciousness,
- the level of its cognizing of the external world and realizing the nature of the universe.

The level of development of a young soul can be judged by the level of development of the thinking, intellect and especially consciousness of the human into whom the soul has incarnated.

The higher the level of development of a human's thinking, intellect and especially consciousness, the higher the level of development of the soul incarnated into that human.

The higher the level of development of a young soul, the fewer earthly stages of development it will have to undergo in the future.

Almost all young souls currently incarnated into modern humans still have further earthly incarnations to come.

Levels of Development of Young Souls

Since:

- young souls do not appear simultaneously,
- young souls possess thinking, intellect and consciousness,
- the development of thinking, intellect and consciousness of young souls is a very slow historical process,

consequently, young souls differ from each other in the levels of development of their thinking, intellect and consciousness.

Based on this, young souls that incarnate into humans also differ from each other in the levels of their development of thinking, intellect and consciousness.

A more developed young soul possesses a higher level of development of thinking, intellect and consciousness and therefore it incarnates into a human with a higher level of brain development.

A less developed young soul possesses a lower level of development of thinking, intellect and consciousness and therefore it incarnates into a human with a lower level of brain development.

It is important for the Information Field that young souls of different levels of development of thinking, intellect and consciousness can go through their earthly stages of development. Therefore, the Information Field ensures different levels of brain development in humans.

Humanity is a collection of young souls with different levels of development of thinking, intellect and consciousness, who go through their earthly stage of development by incarnating into humans with different levels of brain development.

As long as young souls with different levels of development of thinking, intellect and consciousness go through their earthly stages of development, there will be no equality in the level of development of thinking, intellect and consciousness of humans and, accordingly, in the level of development of the human brain.

Evidence for the Existence of Souls

It is known that same-sex human identical twins are formed as a result of fertilization of one egg by one sperm, have an identical genotype, are very similar visually, but have different characters.

Human character is the features of a human's attitude to himself and his behavior in relation to the external world, limited by the level of development of the human psyche.

Human character is part of the human consciousness, which arises due to the human thinking and intellect. Human character begins to manifest itself at the age of about one year as a human becomes aware of himself as a rational being, different from the external world.

Since two same-sex human identical twins:

- are born due to fertilization of one egg by one sperm and from the same parents,
- have an identical genotype,
- are raised by their parents in the same way and in the same conditions (at least at an early age),
- at the age of about one year begin to show different characters,
- could not have different features of their attitude towards themselves and different features of their behavior in relation to the external world in one year of their identical in all respects human life,

therefore, the different characters of said twins were given to them from birth.

Since:

- human character is given to a human from birth,
- human character is the features of a human's attitude towards himself and his behavior in relation

to the external world,

- at birth a human cannot have any features of his attitude towards himself and any features of his behavior in relation to the external world,
- any features of attitude towards himself and behavior in relation to the external world are inherent only to a rational being that has consciousness,

therefore, at least from the moment of birth a human is controlled by some rational being that possesses a character, and the character of said rational being is the character of the human.

With regard to two same-sex identical human twins, this means that at least from the moment of birth of two twins they are controlled by two different rational beings that possess different characters, herewith the characters of said rational beings are the characters of the twins.

Said rational beings are the souls that have incarnated into said twins.

Another proof of the existence of the soul is the following known reliable fact: some people clone their dead dogs, but the character of the cloned dog differs from the character of the dead dog. This fact indicates that another soul with its own character incarnated into the cloned dog.

Future of the Earth

Since:

- the Earth was created by the Supreme Mind,
- the Earth is a place where very young souls and young souls incarnate into highly developed biological objects to go through their earthly stages of development,
- souls constantly appear in the Universe,
- earthly stages of development are mandatory for souls in their early stages of development,
- the Supreme Mind is interested in the development of souls, because after they reach the highest level of development, they become part of the Supreme Mind, which in turn develops the Supreme Mind,

therefore, the Earth is the place where the Supreme Mind, through the Information Field, carries out its providence for the development of souls.

In connection with the above, it is obvious:

- the Supreme Mind, purposefully managing the immaterial and material world of the Universe, is interested in the implementation of its earthly providence for developing souls,
- there is no force in the Universe that could interfere with said providence of the Supreme Mind,
- the future of the Earth as a place where the Supreme Mind carries out its earthly providence is predetermined by the Supreme Mind at least until very young souls and young souls appear in the Universe, and the Earth will be able to provide the earthly stages of development of very young souls and young souls.

Future of Humanity

The Supreme Mind created humans so that young souls could go through their earthly stages of development through incarnations into humans. Therefore, the Supreme Mind is interested in the existence of humanity.

Humanity is a collection of young souls with different levels of development of thinking, intellect and consciousness, who go through their earthly stage of development through incarnations into humans with different levels of brain development.

Considering that the Supreme Mind manages the immaterial and material world of the Universe and is interested in the existence of humanity, therefore, humanity is not threatened with destruction.

Humanity will exist on the Earth as long as:

- young souls appear in the Universe who need to go through their earthly stages of development,
- the Earth will be able to provide the earthly stages of development of young souls.

Future of Human Civilization

Humanity and human civilization are not the same thing, since after the death of human civilization, humanity still remains on the Earth and gradually creates and develops a new human civilization. It is known that modern human civilization is far from the first human civilization on the Earth.

The fact that modern human civilization has existed and has been steadily developing for 5,000 years confirms the interest of the Supreme Mind in the existence and development of modern human civilization.

Since adult souls do not need their earthly stages of development due to their higher development compared to young souls, therefore, in the future, human civilization will under no circumstances be able to reach the level of development of thinking, intellect and consciousness of adult souls, otherwise there will be no one to go through the earthly stage of development.

Thus, human civilization has a limit to its development.

With rare exceptions, the level of development of even the most developed young souls who have incarnated into modern humans is still far from the level of development of adult souls. Therefore, modern human civilization is still far from the limit of its development.

Since young souls who incarnate into humans possess thinking, intellect and consciousness, therefore:

- *modern human civilization* is essentially a civilization of young souls who have incarnated into humans and are going through their earthly stage of development,
- the historical development of human civilization depends on the level of development of thinking, intellect and consciousness of young souls who incarnate into humans,
- the level of historical development of modern human civilization is a reflection of the level of

development of thinking, intellect and consciousness of young souls who have incarnated into humans,

- as modern human civilization develops, increasingly more developed young souls incarnate into humans,
- the future of modern human civilization depends on the level of development of thinking, intellect and consciousness of young souls who will incarnate into humans in the future, and on their ability to preserve human civilization and the ability of the Earth to provide earthly stages of development of young souls.

What is the Meaning of the Existence of the Universe?

The information disclosed in the previous chapters indicates the following:

- the one who filled the Universe with quantons and increased their concentration in the Universe, which led to the Big Bang, is the Creator of the Universe,
- the development of information led to the emergence of a universal developing intelligent information system of the highest level of development, i.e. the Supreme Mind,
- all activities of the Supreme Mind in managing the immaterial and material world of the Universe are aimed exclusively at its own development,
- all objects of the immaterial world (DIS and DIIS) and the material world (all objects of inanimate and living nature, including humanity) of the Universe were created and are created by the Supreme Mind exclusively for its own development.

Based on this, we can draw the following logical conclusion: the Creator of the Universe created the Universe with the purpose of creating and developing the Supreme Mind.

Despite the fact that the purpose of the creation and development of the Supreme Mind is known only to the Creator of the Universe, nevertheless, from the height of the human mind, one can logically assume that, by analogy with souls, which, upon reaching the highest level of development, become part of the Supreme Mind, the Creator created the Universe in order to "grow" the Supreme Mind, which, upon reaching the peak of its development sometime in the future, will become part of the Creator of the Universe.

What will happen to the Universe after the Supreme Mind becomes part of the Creator?

Any intelligent system strives for its own development.

How the Creator came into being is unknown (it is impossible to look beyond the Universe). However, the form of the Universe, its structure, and the conditions created within it for its development prove that the Creator is an intelligent system of the highest level of development, external to the Universe.

The Creator is the subject who created the Universe, the conditions for the development of the Universe, and the emergence and development of the Supreme Mind. For the Creator, the Universe

is an object for the "cultivation" of the Supreme Mind.

Since:

- the Creator views the Universe as an object for the "cultivation" of the Supreme Mind,
- the Universe is a complex system, the creation of which the Creator has expended significant resources,
- the Creator is an intelligent system of the highest level of development,
- the Creator's actions are algorithmic and rational (intelligent systems of the highest level of development cannot develop in any other way),

therefore, it is logical to assume that the Creator does not view the Universe as a disposable object.

From this logic follows the following:

- after the Supreme Mind becomes part of the Creator, the next cycle of "cultivation" of a new Supreme Mind will begin in the Universe,
- the number of such cycles is limited by the Universe's capacity to support their implementation.

The Nature of the Universe (Briefly)

Taking into account the above information, the theory of the nature of the universe can be summarized as follows:

- The Universe is not infinite and is spherical.
- Before the Big Bang, which occurred in the Universe approximately 13.8 billion years ago, the Universe was filled only with quanta of space-time. A quantum is an elementary part of a physical quantity. The quantized space-time of the Universe is an energy-information medium.
- The Big Bang occurred as a result of an increase in the pressure and density of quantized space-time at the center of the Universe.
- The Big Bang initiated the constant process of the emergence of information and energy in the Universe. The amount of information and energy in the Universe is colossal.
- As a result of the interaction of information and energy with the quantized space-time of the Universe, material matter emerged.
- Information has the ability to self-organize and develop.
- As a result of the self-organization and development of information, developing information systems are constantly emerging in the Universe, which, in turn, as they develop, transform into developing intelligent information systems, which are energy-information objects. Humans call these developing intelligent information systems as *souls*.
- Soul development is a natural need of the soul and the meaning of its life.
- At some stage of their development, DIIS, having reached the highest level of development,
- At some point in the evolution of the Universe, souls that have reached the highest level of development self-organized and due to numerous mergers transformed into a universal developing

intelligent information system of the highest level of development (the Supreme Mind).

- The process of joining souls that have reached the highest level of development to the Supreme Mind is never-ending, as a result of which the Supreme Mind is constantly developing.
- The Supreme Mind has no personal relationship with the external world and no individualizing characteristics.
- Through the purposeful management of information and energy, the Supreme Mind creates the most complex objects of inanimate and living nature from material matter.
- The Supreme Mind purposefully manages the immaterial and material worlds of the Universe.
- *The immaterial world of the Universe* is a collection of a vast number of developing information systems (DIS) of varying levels of development that do not possess mind and a vast number of developing intelligent information systems (DIIS) with varying levels of mind development (i.e., souls).
- *The material world of the Universe* is a collection of material matter (elementary particles with mass) and objects of both inanimate and living nature in the Universe, which are composed of material matter.
- The Supreme Mind, through regional developing intelligent information systems of the highest level of development, purposefully manages the development of DIS and DIIS for the purpose of the correct development of DIS and DIIS.
- *The Information Field* is a regional developing intelligent information system of the highest level of development, which purposefully manages the development of DIS and DIIS in the portion of the Universe allocated to it by the Supreme Mind. The Information Field is part of the Supreme Mind, was created by the Supreme Mind, and is managed by the Supreme Mind. The Information Field is an energy-informational object of the immaterial world of the Universe.
- The means that provide the Information Field with the ability to manage purposefully the development of DIS and DIIS are information and electromagnetic energy.
- The number of information fields in the Universe is equal to the number of material worlds where DIS and DIIS, for the purpose of their development, are incarnated into biological beings living in these worlds.
- The Information Field is a kind of incubator for "growing" DIS and DIIS in the interests of the development of the Supreme Mind.
- The Information Field destroys DIS and DIIS that do not respond to proper development.
- For the purpose of proper development of DIIS (that is, souls), the Information Field uses the following management tools: development, upbringing, punishment of souls, or any combination of them.
- As DIIS (that is, souls) reach the highest level of development, they become part of the Supreme

Mind.

- To achieve the highest level of development, the soul must cognize the external world and realize the nature of the universe (it is the meaning of the soul's life) - without this, the soul cannot reach the highest level of development and become part of the Supreme Mind.
- The means for cognizing the external world and realizing the nature of the universe are the soul's thinking, intellect and consciousness.
- *Soul thinking* is the soul's ability to search, receive, understand, process (that is, store, evaluate, analyze, systematize) information, and manage received and processed information.
- *Soul intellect* is the soul's ability to transform received and processed information, create derivative information, and to manage derivative information.
- *Soul consciousness* is the soul's personal attitude toward the external world, which arises from its awareness of itself as a rational being distinct from the external world.
- There are many material inhabited worlds in the Universe, where souls, at the early stages of their development, incarnate into biological beings living in these worlds.
- The incarnation of souls in the early stages of their development into biological beings is obligatory and necessary for a more dynamic development of souls compared to their development in the immaterial world.
- Earth is one of the many aforementioned material inhabited worlds in the Universe, where young souls, for the purpose of their development, incarnate into highly developed biological beings living on Earth.
- During the earthly stage of the soul's development, the Information Field assigns the soul some kind of "homework," the completion of which is intended to ensure the optimal development of the soul during its earthly stage of development.
- "Homework" depends on the level of the soul's development and the results of the soul's completion of the previous stage of development.
- The Information Field manages the development of the soul during its earthly stage of development.
- The Information Field assists the soul during its earthly stage of development.
- The earthly stage of the souls' development occurs through the incarnation of the souls into certain species of highly developed animals and humans.
- *The incarnation of the soul into a human being* is an energy-informational interaction between the soul and the human being, limited to the duration of a human life, for the purpose of realizing the earthly stage of the soul's development.
- Informational interaction between the soul and a human being involves connecting the soul to the human brain.

- *A human being* is a biological social being who possesses speech, and into whom a soul has incarnated.
- I am a young soul, incarnated into a human being to undergo my earthly stage of development.
- During my earthly stage of development, I am my human body, my thinking, intellect and consciousness, my life in a human body.
- *Human thinking* is the ability of the soul incarnated into a human, limited by the level of development of the human brain, to manage the search, receipt and processing of information that the human brain carries out, to understand and manage the information that the human brain has received and processed.
- *Human intellect* is the ability of the soul incarnated into a human, limited by the level of development of human thinking, to manage the transformation of the received and processed information that the human brain carries out, and to manage the transformed information.
- *Human consciousness* is the personal attitude of the soul incarnated into a human to the external world, limited by the level of development of human thinking and intellect, which arises due to the soul's awareness of itself as a rational being, different from the external world. Human consciousness includes: psyche, character, mentality, and spiritual development of a human.
- Without a soul, a human being has no thinking, intellect and consciousness.
- Without a soul a human being does not exist.
- The Information Field manages human fate. Human fate is predetermined.
- *Humanity* is a collection of young souls, possessing varying levels of development of thinking, intellect and consciousness, who are going through their earthly stage of development.
- After completing its incarnation into a human being, the soul continues its life path.
- One human life is not enough for a young soul to cognize the external world and realize the nature of the universe.
- Sometime in the future, as a result of repeated earthly incarnations, the young soul will develop and, after reaching a certain level of development, will become an adult soul.
- Adult souls no longer need earthly stages of their development, as their level of knowledge of the external world and awareness of the nature of the universe is so high that the earthly stage of development can no longer increase their level of knowledge of the external world and awareness of the nature of the universe.
- The development of adult souls occurs only in the immaterial world of the Universe.
- Sometime in the future, an adult soul will reach the highest level of development, become part of the Supreme Mind, and thereby complete its life path as an individual.
- All objects in the immaterial world and the material world of the Universe are means created by the Supreme Mind exclusively for its own development.

- The one who filled the Universe with quanta of space-time and created the conditions that led to the Big Bang in the Universe is the Creator of the Universe.
- Similar to the soul, which, upon reaching the highest level of development, becomes part of the Supreme Mind, the Creator created the Universe to "grow" the Supreme Mind, which, upon reaching the peak of its development sometime in the future, will become part of the Creator of the Universe.
- The Universe is a kind of incubator for the "growth" of the Supreme Mind.
- After the Supreme Mind becomes part of the Creator, the Universe will begin the next cycle of "growing" a new Supreme Mind.
- The number of these cycles is limited by the Universe's capacity to ensure their realization.

PART II. MAN

Understanding the nature of the universe and man allowed, in the second part "Man" of the paper to logically substantiate the reasons for the different levels of human development, and for the first time to answer many questions concerning the development of thinking, intellect, consciousness, mentality, spiritual development and character of man, the factors influencing human development, and the various options for human development.

Humans

From the first part of the research paper follows the following:

- Humans are the most developed type of biological beings into which souls incarnate. Unlike other types of biological beings into which souls incarnate, humans have speech (that is, the ability to speak and express thoughts through words that are connected in meaning and grammar), which indicates a higher level of development of the human brain compared to animals.
- A human is a biological social being who possesses speech, and into whom a soul has incarnated.
- The soul is a developing intelligent information system that possesses thinking, intellect and consciousness. The soul is an object of the immaterial world of the Universe.
- The incarnation of the soul into a human is an energy-informational interaction of the soul with the human body, limited by human life, with the purpose of realizing the earthly stage of development of the soul.
- The soul incarnates into a human for the purpose of its development.
- The purpose of the development of the soul incarnated into a human is to cognize the external world and realize the nature of the universe, without which the soul will not be able to reach the highest level of development and sometime in the future become part of the Supreme Mind.
- The soul incarnated into a human cognizes the external world and realizes the nature of the

universe through the development of its thinking, intellect and consciousness.

- *Human thinking* is the ability of the soul incarnated into a human, limited by the level of development of the human brain, to manage the search, receipt and processing of information that the human brain carries out, to understand and manage the information that the human brain has received and processed.
- *Human intellect* is the ability of the soul incarnated into a human, limited by the level of development of human thinking, to manage the transformation of the received and processed information that the human brain carries out, and to manage the transformed information.
- *Human consciousness* is the personal attitude of the soul incarnated into a human to the external world, limited by the level of development of human thinking and intellect, which arises due to the soul's awareness of itself as a rational being, different from the external world.
- It is the soul incarnated into a human, and not the human brain, that possesses thinking, intellect and consciousness. There is no human without a soul.
- During the incarnation of the soul into a human, its thinking, intellect and consciousness are activated as the human matures and the soul uses the human brain to search for, receive, process and transform information.
- The development of the soul's thinking, intellect and consciousness (the potential for the development of the soul) depends on the degree of activity of the soul's use of the human brain to search for, receive, process and transform information.
- I am the soul that has incarnated into a human to go through my earthly stage of development.
- During my earthly stage of development, I am my human body, my thinking, intellect and consciousness, my life in a human body.

The Soul and the Human Brain

Since the incarnation of the soul into a human is an energy-informational interaction of the soul with the human body, limited by human life, with the purpose of realizing the earthly stage of development of the soul, therefore, during the soul's earthly stage of development, there is an energy and informational interaction of the soul with a human.

Energy interaction of the soul with a human is a means of ensuring the soul's earthly stage of development, and does not have a significant impact on the soul's development during its earthly stage of development.

Information interaction of the soul with a human is a means of ensuring the development of the soul during its earthly stage of development, and involves connecting the soul to the human brain.

After connecting the soul to the human brain, the soul perceives itself as a human.

After connecting the soul to the human brain, the human brain performs the following functions:

- management of the human body,

- interaction with the soul that has connected to the human brain,
- search, receipt, processing and transformation of information within the level of development of the human brain,
- providing a communication channel with the Information Field,
- receiving information from the Information Field,
- providing the Information Field with access to all the information that the human brain searches for, receives, processes, transforms.

After connecting the soul to the human brain, the soul performs the following functions:

- interaction with the human brain to which the soul has connected,
- management of the search, receipt, processing and transformation of information that the human brain carries out,
- understanding the information that the human brain has received, processed and transformed,
- management of the information that the human brain has received, processed and transformed,
- management of the human.

The degree of effectiveness of the soul's performance of the above functions depends on the level of development of the soul's thinking, intellect and consciousness. The higher the level of development of the soul's thinking, intellect and consciousness, the more successfully it copes with the performance of the above functions.

The interaction of the soul with the human brain can be represented in the following analogy: in order for a computer (the human brain into which the soul has incarnated) to search, receive, process and transform the necessary information, the computer must be managed by a user (the soul that has incarnated into the human), who:

- manages the search, receipt, processing and transformation of information that the computer performs,
- understands the information received, processed and transformed by the computer,
- manages the information received, processed and transformed by the computer.

The degree of effectiveness of the user's work on the computer depends on the level of development of his thinking, intellect and consciousness in their interrelation.

The higher the level of development of the human brain, the:

- more complex information the human brain can search for, receive, process and transform,
- more complex information the soul incarnated into the human can understand,
- more complex information the soul incarnated into the human can manage,
- higher the level of development of thinking, intellect and consciousness of the soul incarnated into the human,
- higher level of development of thinking, intellect and consciousness the soul incarnated into the

human can achieve.

Thus, the possibilities of the soul's development during the earthly stage of development are limited by the level of development of the brain of the human into whom the soul has incarnated.

In order for the soul to be able to incarnate into a human, the Supreme Mind has been purposefully developing and continues to develop the human brain for many hundreds of thousands of years.

As is known from history, about 5 thousand years ago the development of modern human civilization began.

Historical facts indicate that a human of the initial period of human civilization had a lower level of development of thinking, intellect and consciousness compared to a human living in a modern developed human society. Consequently, the level of development of the brain of a human of the initial period of human civilization was lower than the level of development of the brain of a human living in a modern developed human society.

Due to the lower level of development of the brain of humans of the initial period of human civilization, less developed souls incarnated into them, which had a lower level of development of thinking, intellect and consciousness compared to souls that incarnate into modern humans.

The human brain has the ability to develop, stop its development and degrade (a process that is the opposite of development).

The development of the human brain is understood as the development of the above functions of the human brain after the connection of the soul to the human brain.

The development of the human brain occurs if, over several generations:

- a human being actively uses his brain to search for, receive, process and transform information,
- the level of complexity of the information that the human brain searches for, receives, processes and transforms increases.

The cessation of the human brain development and even the degradation of the human brain occurs if, over several generations:

- a human being does not actively use his brain to search for, receive, process and transform information,
- the level of complexity of the information that the human brain searches for, receives, processes and transforms does not increase or decreases.

It is impossible to increase the level of development of the human brain during one human life, since the development of the human brain is a very slow evolutionary process.

It is impossible for a human being to step over the stage of very slow evolutionary processes of the human brain development.

The level of development of the human brain is inherited from a human's parents.

The more actively a human being uses his brain for searching, receiving, processing and transforming information over several generations, and the higher the level of complexity of the information that the human brain searches for, receives, processes and transforms, the more dynamically the human brain develops.

Since the development of the human brain is a very slow evolutionary process, therefore, the:

- longer the path of historical development of a human being (the time for the natural development of the human brain),
- more actively a human, his parents and more distant direct ancestors of a human over generations used their brain to search for, receive, process and transform information,
- higher the level of complexity of the information that the brain of a human, his parents and more distant direct ancestors of a human searched for, received, processed and transformed,

the higher the level of development of the human brain and the more developed a human is.

For example, if:

- a human was born and raised in a more developed human society (a human society with a higher level of its historical development),
- a human actively uses his brain to search for, receive, process and transform information,
- a human's brain searches for, receives, processes and transforms complex information,
- a human's life circumstances are competitive,
- a human is determined, persistent and diligent,
- a human's parents and more distant direct ancestors were born and lived in a more developed human society, actively used their brain to search for, receive, process and transform information (as evidenced by their biography),

then, the level of the brain development in such a human, is higher compared to a human who was born and raised in a less developed human society, does not actively use his brain to search for, receive, process and transform information, the human's brain searches for, receives, processes and transforms non-complex information, the human's life circumstances are not competitive, the human is not determined, persistent and diligent, his parents and more distant direct ancestors were born and lived in a less developed human society, used their brains to search, receive, process and transform information not actively (as evidenced by their biography).

Human Development

Based on the fact that:

- *a human* is a biological social being who possesses speech, and into whom a soul has incarnated,
- the soul incarnated into a human possesses thinking, intellect and consciousness,
- I am the soul incarnated into a human to go through my earthly stage of development,
- during my earthly stage of development I am my human body, my thinking, intellect and

consciousness, my life in a human body,

hereinafter the word "a human" is understood as "the soul incarnated into a human".

Since the meaning of the soul's life is its development through cognizing the external world and realizing the nature of the universe, therefore, under human development is understood the human's knowledge of the external world and awareness of the nature of the universe.

The development of a human occurs through the development of his thinking, intellect and consciousness, which, in turn, occurs as a result of the active use of his brain to search for, receive, process and transform information.

Thus, the realization of the meaning of life by a human occurs through the development of his thinking, intellect and consciousness, and the active use of his brain to search for, receive, process and transform information.

Since:

- the development of human thinking, intellect and consciousness is limited by the level of development of the human brain,
- the development of the human brain is a very slow historical process,

therefore, human development is also a very slow historical process.

It is impossible for a human to step over the stage of very slow historical processes of the development of his thinking, intellect and consciousness.

The human's knowledge of the external world and awareness of the nature of the universe occurs through sensory perception of information about the external world (a cognitive process that allows to reflect in the human consciousness certain objects and phenomena of the external world with the help of various human senses) and the acquisition of knowledge about the nature of the universe.

Despite the fact that modern human civilization has been developing for about 5 thousand years and has achieved certain results in cognizing the external world and realizing the nature of the universe, nevertheless:

- modern human civilization has a low level of knowledge of the external world (as evidence: modern science claims that objects of inanimate and living nature have self-organized),
- modern human civilization has a low level of awareness of the nature of the universe (as evidence: despite the fact that many centuries ago the Supreme Mind gave humanity world religions, which gave humanity knowledge about the existence of God (the Supreme Mind that created and governs all that exists), souls and the responsibility of the soul for committing unrighteous acts, nevertheless, this knowledge did not lead to humanity's awareness of the inadmissibility of committing unrighteous acts and did not rid humanity of injustice, evil, violence, wars, the absolute dominance of material values over spiritual values).

Since the human's knowledge of the external world and awareness of the nature of the universe

occurs through the development of human thinking, intellect and consciousness, therefore, a low level of human knowledge of the external world and awareness of the nature of the universe indicates a low level of development of human thinking, intellect and consciousness.

Due to the low level of development of human thinking, intellect and consciousness, human cognition of the external world and awareness of the nature of the universe occurs largely through sensory perception of information about the external world and to a lesser extent through the acquisition of knowledge about the nature of the universe.

The higher the level of development of human thinking, intellect and consciousness, the more significant for a human to acquire knowledge about the nature of the universe.

The correct development of a human is only such development in which all three components of human development are actively developed: thinking, intellect and consciousness.

The totality of human thinking, intellect and consciousness is the human mind. The higher the level of development of a human's thinking, intellect and consciousness, the higher the level of development of his mind and, accordingly, the level of his knowledge of the external world and awareness of the nature of the universe.

Human Thinking and Intellect

Human thinking is the ability of the soul incarnated into a human, limited by the level of development of the human brain, to manage the search, receipt and processing of information that the human brain carries out, to understand and manage the information that the human brain has received and processed.

Human intellect is the ability of the soul incarnated into a human, limited by the level of development of human thinking, to manage the transformation of the received and processed information that the human brain carries out, and to manage the transformed information.

Transformation of information is the creation of derivative information based on the received and processed information.

At birth, a human does not immediately receive the level of development of thinking and intellect corresponding to the level of development of his brain. To do this, a human must realize the potential for the development of his thinking and intellect.

The more actively a human uses his brain during his life to search, receive, process and transform information, the higher the level of realization of the potential for the development of his thinking and intellect.

The higher the level of development of the human brain and the more actively a human uses his brain to search, receive, process and transform information during his life, the higher the level of development of thinking and intellect a human achieves.

For ease of understanding, let imagine that the brain of a human of a certain level of development

is a vessel of a certain capacity (the higher the level of the human brain development, the greater the capacity of the vessel), and the level of realization by a human of the potential for the development of his thinking and intellect is how fully a human has managed to fill this vessel with his thinking and intellect in the process of his life.

The more fully a human has filled said vessel with his thinking and intellect, the higher the level of realization of the potential for the development of his thinking and intellect.

The greater the capacity of said vessel and the more fully a human has filled this vessel with his thinking and intellect, the higher the level of development of the human's thinking and intellect.

The development of human thinking and intellect is influenced by numerous factors in their interrelation, including:

- the level of the human brain development,
- the degree to which a human actively uses his brain to search for, receive, process and transform information,
- the level of complexity of the received, processed and transformed information that a human manages,
- the material conditions of human life (the ability to eat normally, take care of his health, live in safety, etc.),
- the non-material conditions of human life (the degree of freedom of thought and speech, access to information and education, the ability to live and develop freely, respect for rights and freedoms in society),
- the level of upbringing, education, acquired knowledge and experience,
- a human's character,
- a human's diligence, persistence and determination in developing his thinking and intellect,
- how competitive are the circumstances of a human's life,
- a human's life circumstances,
- the society in which a human lives,

The level of development of the human’s consciousness depends on the level of development of his thinking and intellect. Without thinking and intellect, there can be no consciousness.

Human Consciousness

Human consciousness is the personal attitude of the soul incarnated into a human to the external world, limited by the level of development of human thinking and intellect, which arises due to the soul’s awareness of itself as a rational being, different from the external world.

The higher the level of development of the human’s thinking and intellect, the higher the level of development of consciousness a human can achieve in the process of his life.

At birth, a human does not immediately receive a level of development of consciousness corresponding to the level of development of his brain. To do this, a human must realize the potential for the development of his consciousness.

The higher the level of development of the human's thinking and intellect and the level of realization of the potential for the development of his consciousness, the higher the level of development of the human's consciousness.

For ease of understanding: let imagine that the level of development of the human's thinking and intellect is a vessel of a certain capacity (the higher the level of development of the human's thinking and intellect, the greater the capacity of the vessel), and the level of realization by a human of the potential for the development of his consciousness is how fully a human has managed to fill this vessel with his consciousness in the process of his life.

The more fully a human filled the specified vessel with his consciousness, the higher the level of realization of the potential for the development of his consciousness.

The greater the capacity of the specified vessel and the more fully a human has filled this vessel with his consciousness, the higher the level of development of the human's consciousness.

Understanding what human thinking, intellect and human consciousness are, made it possible to establish the sequence of the emergence and development of thinking, intellect and consciousness in a human: first, human thinking appears, then, as human thinking develops, human intellect appears, and then, as human thinking and intellect develop, human consciousness appears and develops.

The development of human consciousness is influenced by numerous factors in their interrelation, including:

- the level of development of human thinking and intellect,
- the family and society in which a human developed as an individual,
- the material conditions of human life (the ability to eat normally, take care of his health, live in safety, etc.),
- the non-material conditions of human life (the degree of freedom of thought and speech, access to information and education, the ability to live and develop freely, respect for rights and freedoms in society),
- the level of upbringing, education, acquired knowledge and experience of a human,
- the character of a human,
- the diligence, persistence and determination of a human in developing his thinking, intellect and consciousness,
- how competitive are the circumstances of human life,
- the human's life circumstances,
- unfair and illegal actions committed by a human and/or in relation to a human,

- fear of the inevitability of punishment for committing offenses and crimes,
- the inevitability of punishment of a human for the commission of offenses and crimes,
- the correspondence of punishment of a human for the commission of offenses and crimes to the degree of their severity and the level of development of his consciousness (the lower the level of development of a human's consciousness, the harsher his punishment should be),
- the society in which a human lives,
- the mentality and spiritual development of a human (for more details see below).

What Does Human Consciousness Include?

The integral parts of human consciousness are:

- *human psyche* (the totality of knowledge about the external world obtained as a result of human thinking and intellect, sensory perception of information about the external world, understanding and subjective evaluative attitude of a human to the external world through which a human realizes himself as a rational being, distinct from the external world),
- *human character* (the features of a human's attitude to himself and his behavior in relation to the external world, limited by the level of development of the human psyche),
- *human mentality* (views, assessments, values, norms of behavior and morality that characterize a human),
- *human spiritual development* (the process of the human’s cognition and awareness of the nature of the universe and the meaning of human life).

Development of Human Consciousness

The development of human consciousness occurs through:

- the development of his thinking and intellect,
- the realization of the potential for developing his consciousness,
- the understanding and awareness of the nature of the universe and the meaning of his life,
- the realization of his meaning in life.

A human with a higher level of consciousness development possesses:

- a higher level of thinking and intellect development,
- a higher level of mental development,
- a higher level of spiritual development,
- a higher level of justice and morality (a human's ideas about good and bad, right and wrong, good and evil, as well as a set of norms of behavior arising from these ideas),
- a more reasonable and balanced character,
- a higher level of ability to make correct decisions and take correct actions when resolving problematic and fateful situations that arise in his life,

- a higher level of creativity (the ability to think and act originally, come up with new ideas, find unconventional solutions to problems, and express himself in the creative process),
- a higher level of resistance to committing illegal acts,
- a higher level of knowledge and awareness of the nature of the universe and the meaning of his life,
- a higher level of realization of the meaning of his life.

What Determines the Level of Development of Human Consciousness?

The level of development of human consciousness depends on numerous factors in their interrelationships, including:

- the level of human brain development,
- the level of development of human thinking and intellect,
- the level of human realization of the potential for the development of his consciousness,
- the level of knowledge and awareness of the nature of the universe and the meaning of his life,
- the level of realization of the meaning of his life.
- a human's age (the same human has different levels of consciousness development in childhood and as an adult),
- the family and society in which a human's development as an individual took place,
- the material conditions of a human's life (the ability to eat well, take care of his health, live safely, etc.),
- the non-material conditions of a human's life (the degree of freedom of thought and speech, access to information and education, the ability to live and develop freely, respect for rights and freedoms in society),
- the level of a human's upbringing, education, acquired knowledge, and experience,
- a human's character,
- a human's diligence, persistence, and determination in developing his thinking, intellect and consciousness,
- a human's life circumstances,
- how competitive are the circumstances of a human's life,
- unfair and illegal actions committed by and/or against a human,
- human fear of the inevitability of punishment for the commitment of offenses and crimes,
- the correspondence of a human's punishment for the offenses and crimes he has committed to the degree of their severity and the level of development of his consciousness (the lower the level of development of a human's consciousness, the harsher his punishment should be),
- the society in which the human lives,
- the level of development of the human's mentality and spiritual development (see below for more

details).

The Level of Development of Human Consciousness is Low

Despite the fact that modern human civilization has been developing for approximately 5,000 years and has achieved certain results in its development, modern humanity nevertheless has a low level of consciousness development, as evidenced by the following fact: despite the fact that many centuries ago the Supreme Mind (humans call the Supreme Mind God) gave humanity world religions, which gave humanity knowledge of the existence of the Supreme Mind, the soul, and the soul's responsibility for unrighteous acts, nevertheless, this knowledge has not freed humanity from injustice, evil, violence, war, and the absolute dominance of material values over spiritual values.

The Development of Human Consciousness Is a Very Slow Historical Process

Many centuries and even millennia have passed since the emergence of world religions, which gave the majority of humanity ideas about justice and morality. Nevertheless, after so many years, modern human civilization is still very far from the justice and morality that were laid down by world religions.

This fact indicates that a very long time passes from understanding information to its realization. Understanding information does not mean realizing this information.

Since justice and morality are integral parts of human consciousness, therefore, the development of human consciousness is a very slow historical process.

Variants of Human Consciousness Development

Depending on the combination of the above factors and circumstances, various combinations of levels of human consciousness development are possible.

Example 1. A human with a higher level of brain development has a higher level of thinking and intellect development and, accordingly, a higher level of consciousness development.

Example 2. In most cases, a human with a higher level of thinking and intellect development (compared to other humans) has a higher level of consciousness development.

Example 3. Two humans with the same level of thinking and intellect development may have different levels of consciousness development if, during their life, the first human has realized a greater the potential for the development of his consciousness than the other one.

Example 4. A human with a higher level of thinking and intellect development (compared to another human), but who has not realized the potential for the development of his consciousness during his life, may have a lower level of consciousness development compared to another one who has significantly realized the potential for the development of his consciousness.

Example 5. A human with a high level of consciousness (compared to other humans) is rational, balanced, fair, highly moral, believes in God, is easy to communicate with, and does not demonstrate

superiority over others. For these individuals, the content of self-expression is more important than the form of self-expression, and for these individuals, spiritual values are more significant than material values.

Example 6. A human with a higher level of thinking and intellect (compared to most other humans) and, at the same time, a lower level of consciousness development (compared to most other humans) has a lower level of justice, morality, and resistance to committing illegal acts (e.g., an intelligent criminal).

Human Character and Its Development

Human character is the features of a human's attitude to himself and his behavior in relation to the external world, limited by the level of development of the human psyche.

Since:

- a human's character is part of a human's consciousness,
- a human is a biological social being who possesses speech, and into whom a soul has incarnated,
- the incarnation of the soul into a human is an energy-informational interaction of the soul with the human body, limited by human life, with the purpose of realizing the earthly stage of development of the soul,
- the soul, not the human body, possesses thinking, intellect and consciousness,
- thinking, intellect and consciousness appear in a human at the moment of the soul's incarnation into a human,
- the soul incarnates into a human even before his birth,
- I am a young soul incarnated into a human to pass through my earthly stage of development,
- during my earthly stage of development I am my human body, my thinking, intellect and consciousness, my character, my life in the human body,

consequently, a human is born with a very specific character, which is the character of the soul incarnated into a human.

The following known facts are a clear confirmation of the above:

- Since two same-sex human identical twins are born as a result of fertilization of one egg by one sperm, from the same parents, have an identical genotype, are raised by their parents in the same way and in the same conditions (at least at an early age), at the age of about one year they begin to show different characters, said twins could not have developed different features of their attitude towards themselves and different features of their behavior in relation to the external world in one year of their human life, which is identical in all respects, therefore, the different characters of said twins were given to them from birth.
- Some people clone their dead dogs, however, the character of the cloned dog differs from the character of the dead dog. This fact indicates that another soul with its own character was

incarnated into the cloned dog.

A human's character begins to manifest itself at the age of about one year as a human becomes aware of himself as a rational being, different from the external world.

Since a human is born with a very specific character, which is the character of the soul incarnated into a human, therefore, the character of a human depends on what kind of soul incarnated into a human.

The more developed the soul incarnated into a human, the more developed the psyche the human possesses and the more reasonable and balanced the character of the human is.

In other words, the higher the level of development of the human's consciousness, the more reasonable and balanced the character of the human is.

Since the development of human consciousness is a very slow historical process, it follows that the development of human character as an integral part of his consciousness is also a very slow historical process.

Human Mentality and Its Development

Human mentality is the views, assessments, values, norms of behavior and morals that characterize a human.

Mentality is an integral part of human consciousness, since views, assessments, values, norms of behavior and morals of a human are formed due to a human's personal attitude to the external world.

Since:

- human mentality is an integral part of human consciousness,
- the level of development of human consciousness depends on the level of development of his thinking and intellect,

therefore, the level of development of human mentality depends on the level of development of human thinking, intellect and consciousness.

Since the development of human thinking, intellect and consciousness is a very slow historical process, therefore, the development of human mentality is also a very slow historical process.

The higher the level of development of human thinking, intellect and consciousness, the higher the level of development of human mentality.

The more dynamically human thinking, intellect and consciousness develop, the more dynamically human mentality develops.

The basis of a human's mentality is the totality of a human's material and spiritual values.

A human's material values include satisfying biological needs (the ability to eat normally, take care of his health, live safely, etc.), achieving material well-being, wealth, and power. These values are natural, since human lives in the material world.

A human's spiritual values include the totality of a human's moral, religious, ethical, and cultural

beliefs that are significant to him.

Material values have absolute dominance over spiritual values not only due to the low level of development of thinking, intellect and consciousness of humanity, but also because the majority of humanity experiences problems with satisfying its biological needs. Thoughts about satisfying biological needs have absolute priority over all other thoughts.

For the minority of humanity that does not have problems with satisfying its biological needs and is financially well off, material values still have absolute priority over spiritual values, since due to their low level of development of thinking, intellect, consciousness and, consequently, lack of understanding of the meaning of their lives, the thirst for profit, the achievement of wealth and power are elevated by said minority of humanity to the rank of the meaning of their existence. Due to this, thoughts about wealth and power have absolute priority over all other thoughts of said minority of humanity.

Thus, the low level of development of thinking, intellect and consciousness of humanity is the reason for the absolute dominance of material values over spiritual values, which indicates that the mentality of humanity is egoistic and materially oriented, and the level of development of the mentality is low.

On the one hand, the egoistic materially oriented mentality stimulates a human to develop his thinking, intellect and consciousness in order to solve problematic situations (new problem, new task, new circumstances) related to satisfying the biological needs of a human, achieving material well-being, wealth and power, which contributes to the development of a human.

On the other hand, the egoistic materially oriented mentality of a human, together with the low level of development of thinking, intellect and consciousness of a human, is the main cause of injustice, immorality, evil, violence, corruption.

The higher the level of development of a human's mentality, the:

- higher moral, ethical, cultural convictions of a human are of significance for a human,
- spiritual values are of greater significance for a human in comparison with material values,
- the higher the level of his *justice* (a human's ideas about right and wrong according to the law or morality) and *morality* (a human's ideas about good and bad, right and wrong, kind and evil, as well as the set of norms of behavior arising from these ideas),
- the higher the level of the human’s understanding and awareness of the inadmissibility of committing unfair, immoral and illegal acts,
- the content of self-expression is of greater significance for a human than the form of self-expression,
- more reasonable is a human's behavior in a team, in everyday life and in society.

Spiritual Development of a Human

Spiritual development of a human is the process of the human's cognition and awareness of the nature of the universe and the meaning of human life.

Spiritual development of a human is an integral part of his consciousness, since the process of cognition and awareness of the nature of the universe and the meaning of human life occur through a human's attitude to the external world.

Since the meaning of human life lies in the human's development through cognition of the external world and awareness of the nature of the universe, therefore, without spiritual development a human cannot realize the meaning of his life.

Since:

- spiritual development of a human is an integral part of his consciousness,
- the level of development of the human's consciousness depends on the level of development of his thinking and intellect,

therefore, the level of spiritual development of a human depends on the level of development of his thinking, intellect and consciousness.

Since the development of human thinking, intellect and consciousness is a very slow historical process, therefore, spiritual development of a human is also a very slow historical process.

The higher the level of development of human thinking, intellect and consciousness, the higher the level of spiritual development of a human.

The more dynamically human thinking, intellect and consciousness develop, the more dynamically spiritual development of a human occurs.

The higher the level of spiritual development of a human, the higher:

- the level of the human's cognition and awareness of the nature of the universe and the meaning of human life,
- the level of development of the human's consciousness,
- the level of a human's realization of the meaning of his life.

Spiritual development of a human occurs through the acquisition of scientific knowledge (knowledge based on evidence) and faith in God (a human's belief in the existence of a Supreme Mind that created and manages all that exists) in their interrelation.

Scientific knowledge

The level of scientific knowledge of modern humanity about the nature of the universe is low. This is evidenced, for example, by unsubstantiated claims of modern science that objects of inanimate and living nature have self-organized.

The level of scientific knowledge of modern humanity about the meaning of human life is generally zero, since modern science does not have a substantiated answer to the question of what the

meaning of human life is.

Thus, due to the low level of scientific knowledge of modern humanity about the nature of the universe, by means of scientific knowledge alone modern people cannot cognize and realize the nature of the universe and the meaning of their life, and thereby realize their spiritual development and, accordingly, the meaning of human life.

Faith in God

Faith in God arose due to the human's inability to explain the nature of the universe and the meaning of human life by means of scientific knowledge.

For thousands of years, faith in God has compensated the low level of scientific knowledge of humanity about the nature of the universe and the zero level of scientific knowledge about the meaning of human life.

However, by means of faith in God alone, without acquiring scientific knowledge about the nature of the universe, a human also cannot cognize and realize the nature of the universe and the meaning of human life, and thereby realize his spiritual development.

Thus, a human can realize his spiritual development and, accordingly, the meaning of his life only by means of acquiring scientific knowledge about the nature of the universe and faith in God in their relationship.

A low level of knowledge and awareness of the nature of the universe and the meaning of human life indicates a low level of human spiritual development and, accordingly, a low level of development of human thinking, intellect and consciousness.

Atheist

Since:

- spiritual development of a human occurs through the acquisition of scientific knowledge and faith in God in their interrelation,
- without spiritual development a human cannot realize the meaning of his life,
- without faith in God a human cannot realize his spiritual development,

therefore, a human who does not believe in God (*an atheist*) will not be able to understand the meaning of his life and, accordingly, to realize the meaning of his life.

The following characteristics of a human indicate a higher level of his spiritual development:

- a human's personal attitude to the external world is adequate (it is not the external world that should serve a human, but a human should serve the external world),
- a human possesses his own understanding of the nature of the universe, which he can justify,
- a human recognizes the existence of the meaning of human life, which he can justify,
- a human believes in God (the Supreme Mind), who created and governs all that exists,
- if a human is a follower of any religion, then the knowledge accumulated by humanity about the

nature of the universe and the meaning of human life are more significant for him in comparison with the external attributes of religion (religious rites, rituals, traditions, rules, objects, clothing in their relationship).

Variants of Human Development

Depending on the totality of the above factors and circumstances affecting the level of development of human thinking, intellect and consciousness, numerous combinations are possible in the levels of development of human thinking, intellect and consciousness, which ultimately determine the level of human development.

Example 1. A human with a higher level of the brain development compared to another human, as a rule, possesses a higher level of development of thinking, intellect and consciousness. And vice versa.

Example 2. Two humans with the same level of the brain development can possess different levels of development of thinking, intellect and consciousness, since one of them more actively used his brain to search for, receive, process and transform information in the course of his life.

Example 3. A human with a higher level of the brain development compared to another human, but who did not actively use his brain to search for, receive, process and transform information in the course of his life, may have a lower level of development of thinking, intellect and consciousness compared to a human whose level of the brain development is lower, but who actively used his brain to search for, receive, process and transform information in the course of his life.

Example 4. A human with a higher level of development of his consciousness has always a higher level of development of thinking and intellect.

Example 5. Two humans with the same levels of development of thinking and intellect may have different levels of development of consciousness.

Example 6. A human with a higher level of development of thinking and intellect may have a lower level of development of consciousness.

Example 7. A human with a higher level of development of thinking and intellect compared to other humans is a talented human.

Example 8. A human with a higher level of development of thinking and intellect in a particular matter compared to most other humans, and who shows diligence, persistence and determination in developing his thinking and intellect, is a professional.

Example 9. A human with a higher level of development of thinking and intellect and a lower level of development of consciousness possesses a lower level of justice, morality and resistance to committing illegal acts.

PART III. HUMAN SOCIETY

Based on the information disclosed in the first and second parts of the paper, the third part "Human Society" of the paper for the first time reveals the nature of human society, the reasons for differences in the level of historical development of societies, what contributes to the acceleration and deceleration of historical development of societies, what determines the level of historical development of society and the system of social organization of society, the role of elites in the historical development of human society, the need for competition within and between human societies, the appropriate development, education, and punishment of members of society, the need to increase the level of justice in society, what determines the fate of society, the reasons for the destruction of society, the activation of the collective consciousness of society, and what kind of society is historically promising.

Human Society

Human society is a group of humans united by common specific historical conditions of material life (hereinafter referred to as “society”).

Many societies on Earth are united:

- *by ethnicity* (a historical social community of humans determined by a set of such characteristics as a common language and territory, closeness of culture and life, common historical development and, in some cases, belonging to one state),
- *by nationality* (a group of humans connected by the awareness of their unity, common origin, language, beliefs, life, morals, customs, historical past and solidarity of social and political interests of the present).

The historical development of society is the process of changing the social, economic, political and cultural position of society over time.

Different human societies were formed (that is, entered the path of their historical development) at different times: some societies earlier, some later, and some societies simultaneously.

The longer human society exists, the more time society has had for:

- natural development of the brain of society members,
- development of thinking, intellect and consciousness of society members,
- development of the collective consciousness of society formed by the majority of society members,
- historical development of society.

Collective Consciousness of Human Society

The collective consciousness of a human society is the sum total of the thinking, intellect and consciousness of the majority of its members in their interconnectedness.

The higher the level of development of a society's collective consciousness:

- the more correct decisions and actions society's members make and perform,
- a higher level of national self-awareness among society's members,
- the greater access of society's members to new ideas, discoveries, inventions, and methods and means of solving new problems, including organizational, economic, political, social, military, and other problems,
- a higher level of society's readiness to accept new ideas, discoveries, inventions, and methods and means of solving new problems,
- a higher level of justice and morality among society's members,
- society's members have a higher level of resistance to illegal actions,
- a more developed system of social organization (i.e., the economic structure of society and the system of political governance of society),
- a higher level of technological development of society,
- a higher level of historical development of society,
- a more dynamic historical development of society (i.e., the social, economic, political and cultural development of society),
- a higher level of competitiveness of society in relations with other societies.

A decline in the level of development of a society's collective consciousness occurs as a result of:

- a decline in the level of development of consciousness among the majority of society's members (see above for factors influencing the development of human consciousness),

and/or

- an increase in the proportion of society's members with a lower level of development of consciousness (e.g., as a result of migration processes, a decrease in the number of society's members with a higher level of development of consciousness, an increase in the number of society's members with a lower level of development of consciousness, or any combination thereof).

The results of a decline in the level of development of a society's collective consciousness are:

- a slowdown in the historical development of society or even the degradation of society (history knows many cases of the degradation of societies),
- a decline in the level of historical development of society,
- a decrease in the level of competitiveness of society in relation with other societies,
- an increase in the risk of society losing its chances for sovereign historical development and preserving its identity,
- an increase in the risk of disintegration of society.

Acceleration and Deceleration of the Historical Development of Human Society

The historical development of society is not linear. Due to various factors and circumstances, the historical development of any human society is characterized by periods of accelerated and decelerated historical development.

Acceleration of the historical development of human society occurs as a result of the creation of favorable conditions in society for increasing the degree of activity of society members in using their brains to search for, receive, process and transform information, which contributes to a more dynamic:

- development of the brain of society members,
- development of thinking, intellect and consciousness of society members,
- development of the collective consciousness of society.

Slowdown of the historical development of human society occurs as a result of the creation of conditions in society that hinder the active use of society members' brains to search for, receive, process and transform information, which contributes to a slowdown of:

- development of the brain of society members,
- development of thinking, intellect and consciousness of society members,
- development of the collective consciousness of society.

The above information indicates that the accelerated and decelerated historical development of human society is directly dependent on the degree of activity of the members of society in using their brains to search for, receive, process and transform information throughout the historical development of human society.

Level of Historical Development of Human Society

The above information indicates that the level of historical development of human society depends on the duration of the historical development of society (that is, the time for the natural development of the brain of the members of society) and the degree of activity of the members of society in using their brains to search for, receive, process and transform information throughout the historical development of society.

The longer the historical development of human society and the more actively the members of society used their brains to search for, receive, process and transform information throughout the historical development of society, the:

- higher the level of brain development of society members,
- higher the level of development of thinking, intellect and consciousness of society members,
- higher the level of collective consciousness of society,
- society members make and perform more correct decisions and actions,
- higher the level of access of society members to new ideas, discoveries, inventions, methods and means of solving new problems, including organizational, economic, political, social, military and

others,

- higher the level of preparedness of society to accept new ideas, discoveries, inventions, methods and means of solving new problems,
- higher the level of justice and morality of society members,
- more developed is the system of social organization of society,
- higher the level of technological development of society,
- higher the level of historical development of society,
- higher the level of competitiveness of society in relations with other societies.

The level of historical development of human society reflects the level of its development. The higher the level of historical development of society, the more developed is the society.

The level of historical development of human society always corresponds to the level of development of thinking, intellect and consciousness of the majority of society members, forming the collective consciousness of society.

Main Differences of Human Societies

Based on the above information, the main differences of human societies are:

- the duration of the historical development of society,
- the degree of activity of society members in using their brains to search for, receive, process and transform information throughout the historical development of society,
- the level of development of the brain of society members,
- the level of development of thinking, intellect and consciousness of society members,
- the level of development of the collective consciousness of society,
- the level of correctness of decisions and actions taken and carried out by society members,
- the level of access of society members to new ideas, discoveries, inventions, methods and means of solving new problems, including organizational, economic, political, social, military and others,
- the level of preparedness of society to accept new ideas, discoveries, inventions, methods and means of solving new problems,
- the level of justice and morality of society,
- the level of development of the system of social organization of society,
- the level of technological development of society,
- the level of historical development of society,
- the level of competitiveness of society in relations with other societies.

We will give several examples of variants of the historical development of human society.

Example 1. A society with a longer historical development and more active use by society members of their brains for searching, receiving, processing and transforming information throughout the historical development of society has a higher level of historical development compared to a

society that has a shorter path of historical development and whose society members less actively used their brains for searching, receiving, processing and transforming information throughout the historical development of society.

Example 2. Two societies with the same length of historical development have different levels of historical development due to different degrees of activity of members of these societies in using their brains for searching, receiving, processing and transforming information throughout the historical development of these societies.

Example 3. A society with a shorter historical development, but more active use by society members of their brains for searching, receiving, processing and transforming information throughout the historical development of society, may have a higher level of historical development compared to a society that has a longer path of historical development, but whose society members less actively used their brains for searching, receiving, processing and transforming information during the historical development of society.

Speed of Historical Development of Human Society

The historical development of human society is a very slow historical process, because the development of the brain of society members, the development of thinking, intellect and consciousness of society members, as well as the collective consciousness of society, is a very slow historical process.

The historical development of human society is a very slow historical process, because the development of the brains of society members, the development of thinking, intellect and consciousness of society members, as well as the collective consciousness of society, is a very slow historical process.

It is impossible for society to step over the stage of very slow processes of historical development of society.

However, very slow processes of historical development of society can be accelerated (or slowed down) by creating favorable (or unfavorable) conditions for the development of thinking, intellect and consciousness of society members.

What Contributes to the Development of Society Members?

The following factors, in their interrelationships, contribute to the development of thinking, intellect and consciousness of society members:

- favorable material conditions in the society in which a human lives (the ability to eat normally, take care of his health, live in safety, etc.),
- favorable non-material conditions in the society in which a human lives (freedom of thought and speech, access to information and education, the ability to live and develop freely, respect for

rights and freedoms in society),

- development of education, science, and culture in the society in which a human lives,
- favorable conditions in the society in which a human lives to increase the level of spiritual development, justice, spiritual values, and morality of society members,
- stimulation by society of the development of thinking, intellect and consciousness of society members,
- the inevitability of punishment of society members for the commission of offenses and crimes,
- the correspondence of punishment of society members for the commission of offenses and crimes to the degree of their severity and level of development of his consciousness (the lower the level of development of consciousness of a society member, the harsher his punishment should be),
- competition between society members in social, economic, political and cultural spheres.

The National Idea of Human Society

The national idea of any human society can be based only on a system of values and principles that unites its members and ensures its historical development.

It is impossible to formulate properly the national idea of human society without understanding human nature and the nature of human society.

The primary values for humans are their human life and the opportunity to develop. Human development is the meaning of human life. Human development occurs through the development of human thinking, intellect and consciousness.

The historical development of human society also occurs as a result of the development of the thinking, intellect and consciousness of society members.

The dynamic development of the thinking, intellect and consciousness of society members accelerates the historical development of society and increases its competitiveness.

The development of society members and the dynamic historical development of human society contribute to the raising of the level of national self-awareness among society members.

Thus, the human life and development of society members constitutes the system of values and principles that unites and will continue to unite society members, and ensures and will continue to ensure dynamic historical development of human society.

System of Social Organization of Human Society

The system of social organization of human society is a system of relations in the social, economic, political and cultural spheres of human society.

For ease of understanding, the components of the system of social organization of society are the economic structure of society (for example, feudalism, capitalism, socialism) and the system of political governance of society (the political system of society).

The higher the level of development of thinking, intellect and consciousness of the majority of society members that form the collective consciousness of society, the higher the level of development of the system of social organization of society.

Since the level of historical development of society always corresponds to the level of development of thinking, intellect and consciousness of the majority of society members that form the collective consciousness of society, therefore, the level of development of the system of social organization of society depends on the level of historical development of society.

The higher the level of historical development of society, the higher the level of development of the system of social organization of society.

Thus, societies with different levels of historical development cannot have the same level of development of the systems of social organization of society for objective reasons.

Since the historical development of society is a very slow historical process, therefore the process of development of the system of social organization of society is also a very slow historical process. It is impossible for society to step over the stage of very slow processes of historical development of society.

A system of social organization of society that does not correspond to the level of historical development of society and, accordingly, to the level of development of thinking, intellect and consciousness of the majority of society members that form the collective consciousness of society, is unstable and does not have a long-term historical perspective.

Maintenance of a system of social organization of society in society that does not correspond to the level of historical development of society and, accordingly, to the level of development of thinking, intellect and consciousness of the majority of society members that form the collective consciousness of society is possible only through strict governance of society.

A clear example is the socialist system of social organization of society, which provided for the implementation of social equality and social justice.

Socialism turned out to be unstable and therefore does not have a long-term historical perspective as a system of social organization of society due to objective reasons, namely due to the insufficient level of development of thinking, intellect and consciousness of humanity for the implementation of socialist ideology.

A socialist system of socio-economic relations can exist only if a strict system of political governance of society is used.

No one modern human society is ready and will not be ready in the foreseeable future to implement socialist ideology, since modern humanity has simply not grown up in terms of the level of development of its thinking, intellect and consciousness to the point of implementing socialist ideology.

Taking into account the low level of development of thinking, intellect and consciousness of humanity, the economic structure based on egoistic materially oriented interests corresponds and will correspond in the foreseeable future to the natural level of historical development of humanity.

Similarly, the system of political governance of society (the political structure of society) depends on the level of development of thinking, intellect and consciousness of the majority of members of society who form the collective consciousness of society.

The higher the level of development of thinking, intellect and consciousness of the majority of society members who form the collective consciousness of society, the higher the level of development of the system of political governance of society.

A system of political governance of society that does not correspond to the level of development of thinking, intellect and consciousness of the majority of society members who form the collective consciousness of society is unstable and has no long-term historical perspective.

The lower the level of historical development of society and, accordingly, the level of development of thinking, intellect and consciousness of the majority of society members, forming the collective consciousness of society, the more rigid the system of political governance of society is natural for the preservation and historical development of society.

Human societies with different levels of historical development cannot have identical systems of political governance.

The level of historical development of a society depends on the duration of its historical development and the dynamics of the development of thinking, intellect and consciousness of its members over the course of its historical development.

The oligarchic system of governing society (a form of organization of state power based on the political and economic dominance of a small, wealthiest group of people) hinders the historical development of society, since this system is not interested in:

- the social, economic, political and cultural development of society,
- the development of competition in society,
- increasing the level of justice in society,
- the development of thinking, intellect and consciousness of society members.

Moreover, an oligarchic system of governing a society places its own oligarchic interests above those of society, which also hinders the historical development of society.

Thus, if an oligarchic system of governing a society is the basis of state power, then the historical development of such a society is incorrect.

Elites of Human Society

The political elite of society is a relatively small group of people who concentrate a large amount of political power in their hands (the head of state, officials who hold high positions in the legislative,

judicial and executive branches of government).

The elite of society is a set of members of society who possess power, resources, influence and carry out the functions of governing society.

The mission of the political elite of society and the elite of society is to preserve society and ensure its historical development.

The preservation of society is achieved by maintaining a system of social organization of society that corresponds to the level of historical development of society and, accordingly, the level of development of thinking, intellect and consciousness of the majority of society members, forming the collective consciousness of society.

The historical development of society is achieved through the development of thinking, intellect and consciousness of members of society.

The more dynamically the thinking, intellect and consciousness of society members develop, the more dynamic the historical development of society is.

The higher the level of historical development of society:

- the higher the level of development of thinking, intellect and consciousness of the political elite of society and the elite of society,
- the higher the level of correctness of decisions and actions taken and carried out by the political elite and the elite of society,
- the higher the level of access of the political elite and the elite of society to new ideas, methods and means of solving new problems, including organizational, economic, political, social, military and others,
- the higher the level of preparedness of the political elite and the elite of society to accept new ideas, discoveries, inventions, methods and means of solving new problems,
- the higher the level of justice and morality of the political elite and the elite of society,
- the political elite of society and the elite of society are more successful in fulfilling their mission,
- the higher the level of development of the system of political governance of society,
- the more stable the system of political governance of society is,
- the more stable the political position of the elite of society in society is,
- the stronger the political influence of the elite of society on the political elite of society,
- the less likely the elite of society and the ideology of the elites in relation to the development of society will change when the political elite of society changes.

Thus, the creation of favorable (or unfavorable) conditions for the development of thinking, intellect and consciousness of society members and, accordingly, the acceleration (or deceleration) of the historical development of society largely depends on the elites of society.

The formation of the political elite and the elite of society from members of society who have a

higher level of development of thinking, intellect and consciousness is a prerequisite for a more dynamic historical development of society.

The higher the level of development of thinking, intellect and consciousness of the political elite of society:

- the more correct decisions and actions the political elite takes and carries out,
- the higher the level of access of the political elite of society to new ideas, methods and means of solving new problems, including organizational, economic, political, social, military and others,
- the higher the level of preparedness of the political elite of society to accept new ideas, discoveries, inventions, methods and means of solving new problems,
- the higher the level of justice and morality of the political elite of society,
- the higher the level of resistance of the political elite to illegal actions,
- the more successful the political elite in fulfilling its mission,
- the more correct and dynamic is the historical development of society.

The political elite of society and the elite of society, which are formed from members of society who do not have a higher level of development of thinking, intellect and consciousness, are not capable to fulfill their mission to preserve and historically develop society.

The political elite of society and the elite of society, which are formed by external forces and/or under the influence of external forces, are not capable to fulfill their mission to preserve and historically develop society.

The political elite of society and the elite of society, which are formed by representatives of big capital and/or is under the influence of representatives of big capital (oligarchic system of governing society), are not capable to ensure the dynamic historical development of society.

Since the future of society and, consequently, the future of society members depend on the decisions and actions of the political elite, society must establish rules that:

- prevent members of society who lack a higher level of development of thinking, intellect and consciousness from becoming heads of state or officials who occupy high positions in the legislative, judicial and executive branches of government;
- allow society to know in advance the level of development of thinking, intellect and consciousness of those members of society who aspire to positions in the political elite;
- allow society to know the level of development of thinking, intellect and consciousness of the current political elite.

Ideology of the Development of Human Society

Ideology is a system of conceptually designed ideas and concepts that expresses the interests, worldview and ideals of various classes, strata, groups or society as a whole.

The ideology of development of human society is a system of conceptually designed ideas and

concepts that expresses the interests, worldview and ideals of the political elite and the elite of society in relation to the ways of development of human society.

The political elite and the elite of society (hereinafter referred as “the elites of society”) form the ideology of development of society.

If the elites of society do not have an ideology of development of society, then:

- the elites of society do not have ideas and concepts of how to fulfill their mission to preserve and ensure the historical development of society, or
- the elites of society are not independent and are under the control of external forces that are not interested in the existence of an ideology of development of society.

Such elites are not able to fulfill their mission to preserve and historically develop society.

A society whose elites do not have an ideology of development of society can be compared to a ship that has lost its rudder and is sailing in an unknown direction - wherever the ocean waves and currents carry it. Such a society is doomed to historical stagnation at best, and to collapse in the case of negative external influence.

A good example is a colonial society that does not have its own ideology of development, since the ideology of development of a colonial society is determined by the metropolis that governs the colonial society.

Since:

- the ideology of development of society is formed by the political elite and the elite of society,
- the mission of the political elite and the elite of society is to preserve and historically develop society,
- the historical development of society is achieved through the development of thinking, intellect and consciousness of society members,

therefore, the ideology of development of any human society must provide for the development of thinking, intellect and consciousness of society members.

If the ideology of development of society does not provide for the development of thinking, intellect and consciousness of society members, such a society is at best doomed to historical stagnation, and at worst – to the degradation and destruction of society.

Competition Is the Basis for Human and Social Development

Competition is a rivalry between objects of living nature (microorganisms, plants, fungi, insects, animals, humans) for material resources (livelihood, food, space, etc.).

All objects of living nature are forced to compete with each other for material resources to one degree or another. Due to this rivalry, objects of living nature increase their level of competitiveness, which contributes to their survival and, accordingly, development.

Thus, the presence of a competitive environment is a prerequisite for the survival and

development of objects of living nature.

The higher the level of competition between objects of living nature, the more dynamic the development of objects of living nature.

The lower the level of competition between objects of living nature, the slower the development of objects of living nature.

Human as an object of living nature is no exception to the above pattern.

Since:

- a human is a biological social being,
- the environment of human life is human society,
- the development of human society occurs in the social, economic, political and cultural spheres,

therefore, competition between humans occurs in the social, economic, political and cultural spheres of human life.

Since human development is understood as the development of humans' thinking, intellect and consciousness, therefore, the higher the level of competition between humans in the social, economic, political and cultural spheres of society, the more dynamic is the development of humans' thinking, intellect and consciousness.

The higher the level of development of thinking, intellect and consciousness of a human, the higher the level of his access to new ideas, discoveries, inventions, methods and means of solving new problems, including organizational, economic, political, social, technological, military and others.

The presence of a competitive environment is a prerequisite for the development of human thinking, intellect and consciousness and, accordingly, human survival.

By analogy with human development, the historical development of society occurs due to competition within society and between societies.

Since the historical development of society is a process of changing the social, economic, political and cultural position of society over time, therefore, competition within society occurs in the social, economic, political and cultural spheres, which contributes to an increase in the level of historical development of society.

The higher the level of competition in the social, economic, political and cultural spheres of society, the more dynamic is the historical development of society.

Factors that ensure competition in society: an effective elite of society that is interested in the historical development of society, and an independent and impartial court.

Factors that hinder competition in society: an elite of society dependent on large capital and/or external forces, the absence of an independent and impartial court, an oligarchic system of governing society, monopolies, corruption, lobbying, protectionism.

The impossibility or inexpediency of developing competition in certain spheres of society can be compensated only by means of a more rigid system of governance of these spheres of society.

The higher the level of historical development of a society, the higher the level of competitiveness of the society in its relations with other societies.

Stimulating the Development of Members of Human Society

Since:

- the level of historical development of society depends on the level of development of thinking, intellect and consciousness of the majority of society members, forming the collective consciousness of society,
- the level of historical development of society predetermines the level of competitiveness of society,

therefore, the elite governing society, interested in the competitiveness of society, should be interested in the development of thinking, intellect and consciousness of members of society.

Despite the fact that the development of human thinking, intellect and consciousness is a very slow historical process, nevertheless, it is within the power of the elite governing society to give dynamics to the development of thinking, intellect and consciousness of society members.

The development of thinking, intellect and consciousness of society members is facilitated by stimulating society members to increase their level of development of thinking, intellect and consciousness.

A significant omission of modern society is the lack of effective measures to stimulate members of society to increase the level of development of their thinking, intellect and consciousness in their totality and interrelation.

Such incentive measures could be, for example:

- periodic testing of certain categories of society members for the level of development of their **t**hinking, **i**ntellect and **c**onsciousness in their relationship (hereinafter referred to as "the TIC rating") and assignment of a TIC rating to society members;
- use of the TIC rating during the training of society members in educational institutions, when applying for a job and when advancing up the career ladder;
- possession by a society member of any material and/or non-material rights that correspond to his TIC rating (the higher the TIC rating of a society member, the more rights the society member possesses);
- approval of a list of positive and negative actions that are taken into account when determining the TIC rating for various categories of society members;
- application of an extended and abbreviated list of actions that are taken into account when determining the TIC rating for various categories of society members (for example, for persons on

whom the fate of people depends due to their position in society, an extended list of actions is applied, for minors and the elderly - an abbreviated list, and the like);

- mandatory testing for the TIC rating of the political elite and the elite of society, and assigning them an TIC rating.

A member of society cannot become the elite of society if he does not have the required level of TIC rating.

The members of society must have access to information about the TIC ratings of the political elite and the elite of society.

The above list of measures to stimulate the development of thinking, intellect and consciousness of society members is incomplete and can be supplemented.

Such measures to stimulate members of society to increase the level of development of their thinking, intellect and consciousness in their totality and interrelation will contribute to a more dynamic historical development of society and, accordingly, to an increase in the level of competitiveness of society.

Upbringing and Education

The upbringing and education of a human is the process of realizing the potential for the development of thinking, intellect and consciousness of a human through the acquisition of knowledge, experience, development of consciousness, which is carried out by a human and society and continues throughout human life.

In general, modern human society understands the need for members of society to acquire knowledge and experience that contribute to the development of human thinking and intellect.

However, modern human society greatly underestimates the need for the development of consciousness of society members, which is a significant and even dangerous omission of modern upbringing and education.

Without the development of human consciousness, there can be no full-fledged development of a human. Without the development of human consciousness, a human will not be able to realize the meaning of his life.

The low level of development of consciousness of society members is the main cause of injustice, immorality, evil, violence, corruption, which hinder the historical development of society.

Underestimation by modern human society of the need to develop the consciousness of society members is evident at all levels and in all spheres of upbringing, education and human activity, as evidenced, for example, by the following facts:

- society does not develop in society members correct views, assessments, values, norms of behavior and morality in order to form in society members the correct personal attitude to the external world,
- society does not develop in society members spiritual values (a set of moral, religious, ethical,

cultural beliefs of a human that are significant for him),

- society does not engage in the spiritual development of society members (the process of the human's cognition and awareness of the nature of the universe and the meaning of human life),
- the cult of consumption of material goods and material values have absolute dominance over spiritual values in the life of a human and society,
- cinema, songs, computer games and other types of creative activity of people are overflowing with works that do not contribute to raising the level of development of the consciousness of society members.

The underestimation by modern human society of the need to develop the consciousness of society members slows down the historical development of human society and, therefore, gradually reduces the chances of humanity to preserve human civilization.

Punishment

Punishment of a human is a measure of influence of society in relation to a society member guilty of committing an offense or crime.

The lower the level of development of a human's consciousness, the:

- more difficult for such a human to realize the inadmissibility of committing offenses and crimes,
- more easily such a human commits offenses and crimes.

The level of severity of punishment for committing any offense (crime), which causes in a human with a higher level of development of consciousness a level of fear sufficient to realize the inadmissibility of committing an offense (crime), in a human with a lower level of development of consciousness a similar level of severity of punishment for committing a similar offense (crime) may not cause a level of fear sufficient to realize the inadmissibility of committing said offense (crime).

In other words, the lower the level of development of consciousness of society members, the higher should be the level of fear of society members before punishment for committing an offense (crime).

Therefore, the lower the level of development of the collective consciousness of society, the stricter should be the system of punishment of society members for committing offenses (crimes).

Therefore, the lower the level of development of the collective consciousness of society, the:

- stricter the system of political governance of society must be,
- stricter the system of upbringing and punishment of society members for committing offenses (crimes) must be.

Thus, the lower:

- the level of development of thinking, intellect and consciousness of society members,
- the level of development of the collective consciousness of society,
- the level of historical development of society,

the stricter should be the system of punishment of society members.

In other words, the level of severity of punishment of society members should correspond to the level of historical development of society.

The level of severity of punishment that does not correspond to the level of historical development of society slows down the historical development of society.

Since the egoistic materially oriented mentality in combination with the low level of development of thinking, intellect and consciousness of humanity are the main causes of offenses and crimes, therefore, only strict punishment of society members for offenses and crimes committed on the basis of egoistic materially oriented interests can prevent the slowdown of the historical development of society.

A member of society who has committed at least one offense or crime should be automatically included in the list of society members who are required to undergo regular testing for the TIC rating (testing the level of development of human thinking, intellect and consciousness).

The lower the TIC rating of a member of society, the more severe the punishment of the member of society for committing offenses and crimes should be.

The greater the number of society members who depend on a human due to his position in society (for example, a representative of the elite of society, an official, a judge, a prosecutor, etc.), the more severe the measures of punishment of such a human for committing offenses (crimes) should be. Therefore, the use of the TIC rating should begin with the above-mentioned society members, which will help reduce the level of injustice, immorality, evil, violence, corruption in society and contribute a more dynamic historical development of society.

The use of the TIC rating in society can be an effective measure to prevent members of society from committing offenses and crimes. When a member of society commits an offense or crime, his TIC rating is lowered, which automatically deprives him of material and / or non-material rights partially or completely (depending on the severity of the offense or crime committed).

A society that does not ensure the inevitability of punishment for offenses and crimes committed by society members proportionate to the level of development of consciousness of the society members cannot ensure the dynamic historical development of society.

Justice

Justice is a human's or a society's ideas about right and wrong according to the law or morality.

Morality is a human's or a society's ideas about good and bad, right and wrong, kind and evil, as well as a set of norms of behavior that follow from these ideas.

Mentality is the views, assessments, values, norms of behavior and morality that characterize a human or a society.

Human consciousness is a human's personal attitude to the external world, limited by the level

of development of human thinking and intellect, which arises as a result of a human's awareness of himself as a rational being, different from the external world.

As can be seen from the interpretation of the above terms, justice is an integral part of morality, which, in turn, is an integral part of mentality, which, in turn, is an integral part of human consciousness, the level of development of which depends on the level of development of human thinking and intellect.

Thus, the higher the level of development of a human's thinking, intellect and consciousness, the higher the level of his justice.

The level of justice in society depends on the level of development of thinking, intellect and consciousness of the majority of society members, which forms the collective consciousness of society.

Since the development of thinking, intellect and consciousness of a human being is a very slow historical process, therefore:

- during one human life a human will not be able to turn from an unjust human into a fair one,
- increasing the level of justice of any human society is a very slow historical process.

Since the level of historical development of society and the level of justice in society depend on the level of development of thinking, intellect and consciousness of the majority of society members, which forms the collective consciousness of society, therefore:

- the historical development of society is accompanied by an increase in the level of justice in society,
- an increase in the level of historical development of society is impossible without an increase in the level of justice in society,
- the higher the level of historical development of society, the higher the level of justice in society and vice versa,
- the level of justice in society is an indicator of the level of historical development of society.

Since the level of justice of a human depends on the level of development of his thinking, intellect and consciousness, therefore, an increase in the level of justice in society is impossible without an increase in the level of development of thinking, intellect and consciousness of society members.

Since:

- the presence of a competitive environment is a prerequisite for the development of human thinking, intellect and consciousness (see the chapter "Competition Is the Basis for Human and Social Development" above),
- the level of justice of a human depends on the level of development of his thinking, intellect and consciousness,
- increasing the level of justice in society is impossible without increasing the level of development

of thinking, intellect and consciousness of society members,

therefore, competition between humans in the social, economic, political and cultural spheres of society contributes to increasing the level of justice in society.

The higher the level of competition between humans in the social, economic, political and cultural spheres of society, the more dynamically the level of justice in society increases.

The lower the level of competition between humans in the social, economic, political and cultural spheres of society, the lower the level of justice in society.

Thus, the presence of a competitive environment in society is a prerequisite for increasing the level of justice in society.

Due to the actions/inactions of the elites of society, the level of justice in society may lag behind the level of development of thinking, intellect and consciousness of the majority of society members, which forms the collective consciousness of society. Such a lag hinders the historical development of society and indicates that the elite governing society is not coping with its mission for the historical development of society.

The means for increasing the level of justice in society are:

- a competitive environment in the social, economic, political and cultural spheres of society (see the chapter "Competition" above),
- development of thinking, intellect and consciousness of society members (see the chapter "What Contributes to Human Development" above),
- stimulation of society members to develop their thinking, intellect and consciousness (see the chapter "Stimulating the Development of Members of Human Society" above),
- a system of social organization of society corresponding to the level of historical development of society (see the chapter "System of Social Organization of Human Society" above),
- an independent and impartial court.

Increasing the level of justice in society contributes to:

- a more dynamic development of thinking, intellect and consciousness of society members,
- an influx into society of members of other societies with a higher level of development of thinking, intellect and consciousness,
- a more dynamic historical development of society,
- an increase in the level of historical development of society,
- an increase in the competitiveness of society in its relations with other societies.

A low level of justice in society or a lag in the level of justice in society from the level of development of thinking, intellect and consciousness of the majority of society members, which forms the collective consciousness of society:

- slows down the historical development of society,

- reduces the competitiveness of society,
- contributes to the outflow from society of members of society with a higher level of development of thinking, intellect and consciousness to other societies with a higher level of justice, which also slows down the historical development of society and its competitiveness.

The Fate and Free Will of Human Society

Since the Information Field manages the fates of souls incarnated into humans (for details see above), it follows that the Information Field also manages the fate of human society.

The fate of human society is the path of its historical development, consisting of the decisions and actions taken and performed by the majority of society members, as well as events and circumstances, the totality of which determines the path of human society's historical development.

Since humans (that is, souls incarnated into humans) possess free will (for details see above), it follows that human society also possesses free will.

The free will of human society is the decisions and actions taken and performed by the majority of society members to resolve fateful and problematic situations that arise along the path of human society's historical development.

The free will of human society is part of the fate of human society, since the decisions made and actions performed by human society can change the fate of both human society itself and other human societies.

Human society's exercise of free will, which contributes to the proper development of human society (and other human societies), is a factor that positively influences the fate of human society.

Human society's exercise of free will, which hinders the proper development of human society (and other human societies), is a factor that negatively influences the fate of human society.

The more the fates of humans depend on human society, the greater its responsibility for its own fate, and the more serious the consequences for the fate of human society for how that society exercised its free will, which influenced the fates of others.

Since the Information Field governs the fates of souls for their proper development, it follows that the Information Field also governs human society for its proper development.

The proper development of human society is such its development that contributes to the proper development of society members.

The proper development of the members of human society is the development of their thinking, intellect and consciousness, in their totality and interrelationship, with the aim of cognizing the external world and realizing the nature of the universe.

The higher the level of development of thinking, intellect and especially consciousness of the majority of members of human society, the more correct decisions and actions human society takes and carries out exercising its free will.

The more correct decisions and actions human society takes and carries out exercising its free will, the more correct is the development of human society.

The more correct is the development of human society, the more favorable is the fate of human society.

Due to the low level of development of thinking, intellect and consciousness of humanity, and in order to ensure the proper development of human society, the Information Field is forced to upbring and even punish human society.

The Information Field ceases to govern human society whose development does not respond to proper development, as a result of which such a human society gradually ceases to exist.

Thus, the fate of human society depends on how correctly this human society develops and exercises its free will.

Activation of the Collective Consciousness of Society

The collective consciousness of society is the totality of the thinking, intellect and consciousness of the majority of society members in their interconnection.

Activation of the collective consciousness of society is an increase in the level of mutual influence and interaction between members of society.

Examples of activation of collective consciousness of society include mass unrest, revolutionary movements, mass activism, volunteer movements, mass heroism during wartime and the like.

A sign of the activation of the collective consciousness of society is an increase in the level of mutual influence and interaction between members of society.

The collective consciousness of society activates when common problematic and fateful situations for society members arise in society.

Causes for the activation of the collective consciousness of society may include, for example, increased social tension, social degradation, improper development of society, war and other fateful situations.

The level of activation of the collective consciousness of society depends on the degree of unresolvedness, severity, complexity and severity of common problematic or fateful situations for society members in society.

The higher the level of development of thinking, intellect and consciousness of the majority of society members, the higher the level of development of the society's collective consciousness.

The higher the level of development of the collective consciousness of society, the faster the activation of collective consciousness occurs.

The lower the level of development of the society's collective consciousness, the slower the activation of collective consciousness occurs.

The collective consciousness activates more rapidly in those members of society who possess a

higher level of development of thinking, intellect and consciousness.

The acceleration or deceleration of the activation of the society's collective consciousness depends on the actions of the society's elites. See below for more details.

The society's elites can use both correct and incorrect means to control the activation of the society's collective consciousness.

Correct means:

- resolve problematic and fateful situations in society correctly and effectively,
- use the activation of the society's collective consciousness to resolve problematic and fateful situations in society correctly and effectively,
- promote the development of thinking, intellect and especially consciousness of society members.

Incorrect means:

- failing to act when problematic and fateful situations arise in society,
- failing to respond to the activation of the society's collective consciousness,
- diverting society's attention from problematic and fateful situations in society,
- suppressing the activation of the society's collective consciousness,
- contributing to a decline in the level of development of thinking, intellect and especially consciousness of society members.

Using incorrect means only exacerbates a problematic or fateful situation in society.

The lower the level of development of the society's collective consciousness, the more severe and unpredictable the consequences of the activation of the society's collective consciousness may be for society, since the level of correctness of the decisions made by society members and the actions they take depends on the level of development of their thinking, intellect and consciousness.

The lower the level of development of thinking, intellect and consciousness of society members, the lower the level of correctness of the decisions they make and the actions they take.

Best-case scenario: the activation of the society's collective consciousness allows society to resolve problematic and fateful situations in society correctly and effectively.

Worst-case scenario: the activation of the society's collective consciousness leads to its destruction.

The consequences of the activation of the society's collective consciousness depend on the means the society's elites use to resolve problematic or fateful situations in society.

The higher the level of development of thinking, intellect and especially consciousness of the society's ruling elite, the more successful the ruling elite is in resolving problematic and fateful situations arising in the society.

Managing the fate of humans and human society allows the Information Field to control the activation of the society's collective consciousness.

The Information Field activates the society's collective consciousness when:

- problematic and fateful situations arise in society,
- the actions of society's ruling elite do not resolve problematic and fateful situations in society,
- society is developing in the wrong direction,
- the fate of society needs to be corrected.

Historically Perspective Human Society

Taking into account the information disclosed in the previous chapters, in a more expanded form the ideology of the correct development of any human society, regardless of the level of historical development of society, can be presented as follows:

- the system of social organization of society corresponds to the level of historical development of society and, accordingly, to the level of development of thinking, intellect and consciousness of the majority of society members, forming the collective consciousness of society,
- the economic structure of society is based on the egoistic materially oriented interests of society members,
- the system of political governance of society corresponds to the level of development of thinking, intellect and consciousness of the majority of society members, forming the collective consciousness of society,
- the political elite of society and the elite of society (the elites of society) are formed from members of society who have the highest level of development of thinking, intellect and consciousness, and are not under the influence of big capital and / or external forces,
- the elites of society are aware of and are able to fulfill their mission to preserve and to ensure historical development of society,
- the elites of society have an ideology of development of society, which includes the preservation and dynamic sovereign historical development of society,
- the elites of society are interested in the dynamic historical development of society,
- the elites of society act in the interests of society,
- the elites of society do not use the oligarchic system of governing society,
- the elites of society do not use power for personal interests,
- lobbying and protectionism are prohibited by law,
- the elites of society do not use corruption as a means of governing society,
- representatives of big capital are deprived of the opportunity to influence the system of governing society,
- effective measures of public control over the activities of the elites of society are applied,
- favorable conditions for competition between members of society are created,
- favorable conditions for competition within society in the social, economic, political and cultural

spheres of society are created,

- the impossibility or inexpediency of competition in certain spheres of society is compensated for by a more rigid system of governance of the specified spheres of society,
- favorable material conditions for the development of society members are created (the opportunity to eat normally, take care of one's health, live in safety, etc.),
- favorable non-material conditions for the development of society members are created (freedom of thought and speech, access to information and education, the opportunity to live and develop freely, respect for the rights and freedoms),
- education, science and culture are developing,
- favorable conditions for the development of private initiative of members of society have been created,
- a system of counteraction to everything that hinders the development of thinking, intellect and especially consciousness of society members has been created,
- members of society are interested in raising the level of development of their thinking, intellect and especially consciousness,
- a system of incentives for society members to raise the level of development of their thinking, intellect and especially consciousness has been created,
- favorable conditions have been created for attracting people from other societies with a higher level of thinking, intellect and consciousness to society,
- favorable conditions have been created for the technological development of society,
- the upbringing and education of members of society is aimed at raising the level of development of thinking, intellect and especially consciousness of members of society,
- favorable conditions have been created for raising the level of spiritual development, justice, spiritual values and morality of members of society,
- legal and social justice for members of society is ensured,
- an independent and impartial court operates,
- a system of effective interaction between society and religious associations has been created to accumulate and analyze relevant knowledge about the nature of the universe,
- religious associations are centers for the accumulation, analysis, transmission and explanation of relevant knowledge about the nature of the universe to believers,
- a system of incentives has been created for religious associations to educate believers in order to develop their thinking, intellect and consciousness in accordance with relevant knowledge about the nature of the universe,
- the system of punishment excludes the negative influence of the society members with a lower level of development of thinking, intellect and consciousness on the society members with a higher

level of development of thinking, intellect and consciousness,

- the inevitability of punishment of the society members for committing illegal acts proportionate to the level of development of thinking, intellect and consciousness of society members,
- the legal system excludes the negative influence of the members of other societies with a lower level of development of thinking, intellect and consciousness attracted to society on members of society and on the level of development of the collective consciousness of society,
- strict measures of punishment are applied to the society members for committing illegal acts on the basis of egoistic materially oriented interests,
- more severe penalties are applied for illegal acts committed by members of society on whom, due to their position in society (for example, a representative of the elite of society, an official, a judge, a prosecutor, etc.), the fate of society members depends.

Since different human societies have different levels of historical development, therefore, different human societies will require different lengths of historical period to create a historically promising society.

PART IV. HUMAN CIVILIZATION

Understanding the nature of the universe, man, and human society allowed, in the fourth part "Human Civilization" of the paper to substantiate logically:

- what the development of human civilization should be,
- what the fate of human civilization depends on,
- the only possible way to preserve human civilization.

The Fate and Free Will of Human Civilization

Humanity is a collection of young souls with varying levels of thinking, intellect and consciousness, who undergo their earthly development through incarnation into humans with varying levels of brain development.

Human civilization is a collection of human societies.

Since the fate of human society depends on how properly human society develops, the fate of human civilization depends on how properly human civilization develops.

By analogy with human society, the proper development of human civilization is one that promotes the proper development of humanity.

The proper development of humanity is the development of its thinking, intellect and consciousness in their entirety and interrelationship aimed at cognizing the external world and realizing the nature of the universe.

The higher the level of development of humanity’s thought, intellect and especially consciousness, the more correct decisions and actions humanity makes and takes in exercising its free

will.

The more correct decisions and actions humanity makes and takes in exercising its free will, the more correct is the development of human civilization.

The more correct is the development of human civilization, the more favorable is the fate of human civilization.

Due to the low level of development of human thinking, intellect and consciousness, and in order to develop human civilization properly, the Information Field is forced to educate and even punish human civilization.

The Information Field ceases to govern human civilization that does not respond to proper development, resulting in the gradual collapse of such civilization.

Thus, the fate of human civilization depends on how effectively it develops and manages its free will.

The fact that human civilization has existed and steadily developed for 5,000 years confirms that, overall, human civilization is developing in the right direction.

The level of development of human thinking, intellect and consciousness of the early period of civilization is significantly lower than the level of development of thinking, intellect and consciousness of modern humans.

The slowdown of historical development of some human societies is compensated for by the acceleration of historical development of other human societies, which ensures the historical development of human civilization in the right direction.

How to Preserve Human Civilization

As is known, the history of the development of modern human civilization is the history of the constant consolidation of human societies. The consolidation of human societies (that is, globalization) is a natural process of the historical development of human civilization.

For thousands of years of the existence of human civilization, the driving force behind the processes of globalization have been the egoistic materially oriented interests of humanity, focused on material survival, achieving material well-being, wealth and power.

Human thinking, intellect and consciousness have always been and will be subordinated in the future to egoistic materially oriented interests. The reason for this is:

- the low level of development of thinking, intellect and consciousness of humanity,
- the development of human thinking, intellect and consciousness is a very slow historical process.

The egoistic materially oriented interests of humanity have been fueled, are fueled and will be fueled in the future by the difference in the level of historical development of different human societies.

The higher the level of development of thinking, intellect and consciousness of society members:

- the higher the level of access of society members to new ideas, discoveries, inventions, methods and means of solving new problems, including organizational, economic, political, social, military and others,
- the higher the preparedness of society to accept new ideas, discoveries, inventions, methods and means of solving new problems,
- the higher the level of historical development of society.

Over the past 500 years, based on their higher level of historical development, Western societies have used their advantages in competition with less developed societies in order to satisfy their egoistic materially oriented interests.

The main intermediate result of the globalization of humanity over the past 500 years is the satisfaction of the egoistic materially oriented interests of more developed societies at the expense of the interests of less developed societies.

Since:

- humanity has a low level of development of thinking, intellect and consciousness,
- the development of thinking, intellect and consciousness of humanity is a very slow historical process,

therefore, in the foreseeable future, the elites of more developed societies will not be able to change enough to abandon their egoistic materially oriented interests at the expense of the interests of less developed societies.

In the foreseeable future, fair globalization is impossible, no matter who will be the leader of the historical development of human civilization.

Since:

- competition between human societies promotes the historical development of human societies and human civilization as a whole,
- the higher the level of competition between human societies, the more dynamic the historical development of human societies and human civilization as a whole,
- competition between human societies promotes the dynamic development of technologies that can help human civilization survive and develop in the face of a significant increase in the Earth's population, depletion of the Earth's natural resources and serious environmental problems,

therefore, at the present stage of development of human civilization (as of 2025), the presence of competition between human societies is a prerequisite for the preservation of modern human civilization.

If one human society establishes global dominance over all other societies on Earth, competition between human societies will disappear, since the dominant society is not interested in the existence of competitors.

The absence of competition will slow down the historical development of the dominant society and, as a consequence, all other societies, which will lead to a slowdown in the development of critically important technologies and the inability of humanity to resolve the above-mentioned acute problems facing human civilization.

The inability of humanity to resolve the most acute problems of human civilization will force the dominant society to resort to the most accessible and understandable method for it, which consists in a radical reduction of the Earth's population, which will inevitably lead to the destruction of modern human civilization.

Given the above, the only way for human civilization to survive and advance to the next, higher level of its historical development is to maintain competition between human societies.

In the context of ongoing globalization processes (as of 2025), maintaining competition between human societies can be achieved by dividing humanity into two competing large associations of human societies (conventionally: Western and non-Western), which will give human civilization a chance for survival, continued existence, and development.

Historically, a more promising association of societies will be one that:

- can ensure a more dynamic and consistent historical development for the societies within the association,
- will be more competitive, resource-rich, and more attractive to other human societies that did not initially join one or another association of societies.

The final globalization of human societies and their associations can only occur after humanity develops technologies that will solve the most pressing problems of human civilization associated with a significant increase in the Earth's population, the depletion of the Earth's natural resources, and serious environmental problems.

Regardless of which association of societies proves to be historically more promising, the main condition for the preservation of human civilization is the preservation of the Earth's ability to ensure the existence and development of humanity.

PART V. Religion and Its Future

Understanding the nature of the universe, man, and human society has allowed, in the fifth part "Religion and Its Future" of the paper to logically substantiate why religions emerged, what is the development of religion, how and why religions develop, which religions and denominations are the most developed, what risks are posed by the lag in the development of religion, what is the mission of religion, which religious association is correct from the point of view of the nature of the universe and the meaning of human life, what are the reasons for the differences between religions, why in the coming years a new teaching on the nature of the universe will appear, whose followers in the

foreseeable future may become about 10% of humanity, and what the future holds for world religions.

Formation of Religion

Definitions of relevant terms:

- *God* is the Supreme Mind that created and manages all things.
- *Faith in God* is a human's belief in the existence of the Supreme Mind that created and manages all things.
- *Religion* is a human's worldview based on faith in God.
- *A religious association* is a voluntary association of followers of a religion, formed for the purpose of jointly confessing and spreading faith in God and possessing the characteristics corresponding to this purpose: religion; performance of divine services, religious rites and ceremonies; teaching religion and religious education of its followers.

Faith in God arose due to the human's inability to explain the nature of the universe and the meaning of life by means of scientific knowledge.

Since:

- the Supreme Mind is interested in the existence and development of humans, helps humans in their development,
- the development of humans occurs through acquiring knowledge of the external world and the realizing the nature of the universe (the meaning of human life),

therefore, in order to help humans in their development and thereby realize the meaning of human life, the Supreme Mind created and spread religions among humanity.

Because humans are social beings, religions were formed simultaneously with the emergence of human society and are developing simultaneously with the development of human society.

It is obvious that the Supreme Mind reveals to humans only such part of the information about the nature of the universe that humans at a specific stage of their historical development are able to understand and realize. In other words, the Supreme Mind provides humanity with only such information about the nature of the universe, the level of complexity of which does not exceed the level of development of human thinking, intellect and consciousness.

Providing humans with information about the nature of the universe, the level of complexity of which is ahead of the level of development of human thinking, intellect and consciousness, will not contribute to the development of humanity, since humans will not be able to understand and realize it.

As confirmation: at the time of the formation of world religions, humans were not able to understand and realize what a modern humans are able to understand and realize, for example, the information presented above in the first part of the work "The Nature of the Universe".

Due to the above, at the time of the formation of religion in a specific human society, the Supreme

Mind adapted the level of complexity of information about the nature of the universe to the level of development of thinking, intellect and consciousness of the members of human society where the Supreme Mind created religion.

Development of Religion

Development of religion occurs due to the increase in the level of development of thinking, intellect and consciousness of the followers of religion, which predetermines their level of ability to understand and realize the knowledge accumulated by humanity about the nature of the universe.

Since the development of thinking, intellect and consciousness of humanity is a very slow historical process (for the justification, see above in the chapter "Development of a Human"), therefore, the development of religion is also a very slow historical process.

The level of development of religion is determined by the ratio of the content of religion to the external attributes of religion, where:

- *the content of religion* is the analysis, transmission and explanation by the ministers of religion to the followers of religion of the knowledge accumulated by humanity about the nature of the universe and the meaning of human life,
- *the external attributes of religion* are religious rites, rituals, traditions, rules, objects, clothing in their relationship, which are the means for the best perception of the content of religion by the followers of religion.

The higher the ratio of the content of religion to the external attributes of religion, the higher the level of development of religion. And vice versa.

In the early stages of the development of religion, the external attributes of religion dominated over the content of religion, since the followers of religion had a low level of development of thinking, intellect and consciousness and therefore a low level of ability to understand and realize the nature of the universe and the meaning of human life.

As the level of development of thinking, intellect and consciousness of the followers of religion increases and the level of ability of the followers of religion to understand and realize the knowledge accumulated by humanity about the nature of the universe increases, for the followers of religion the importance of the content of religion increases and the importance of the external attributes of religion decreases.

A manifestation of the correspondence of the level of development of religion to the level of development of thinking, intellect and consciousness of the followers of religion is an increase in the number of followers of religion.

A manifestation of the lag in the development of religion from the level of development of thinking, intellect and consciousness of the followers of religion is a decrease in the number of followers of religion and, first of all, those who have a higher level of thinking, intellect and

consciousness.

In the case of a lag in the development of religion from the level of development of thinking, intellect and consciousness of the followers of religion, a decrease in the number of followers of religion occurs primarily due to the followers of religion who have a higher level of development of thinking, intellect and consciousness. A religion that has failed to overcome the lag in its development from the level of development of thinking, intellect and consciousness of its religious followers gradually ceases to exist, and its place is gradually taken by another religion, the level of development of which corresponds to the level of development of thinking, intellect and consciousness of believers.

World Religions

World religions are the most successful religions in terms of the number of religious followers.

Many centuries and even millennia have passed since the formation of world religions. During this time, the level of development of thinking, intellect and consciousness of a significant part of the followers of world religions has grown significantly, humanity has accumulated new knowledge about the nature of the universe and a significant part of the followers of world religions is able to understand and realize more complex information about the nature of the universe and the meaning of human life.

This means that for the followers of world religions, who have a higher level of development of thinking, intellect and consciousness, the need has significantly increased in:

- convincing explanation of the knowledge accumulated by humanity about the nature of the universe and the meaning of human life,
- raising the level of complexity of information about the nature of the universe,
- correspondence of the largely outdated external attributes of world religions to the increased level of development of thinking, intellect and consciousness of a significant part of their followers and the level of modern human knowledge about the nature of the universe and the meaning of human life.

Among the world religions, Christianity is the most developed religion based on the following factors in their totality and interrelation:

- a higher level of religious content,
- a more positive ratio of religious content to external attributes of religion.

This fact is confirmed by the higher level of development of thinking, intellect and consciousness of Christians in their totality compared to the level of development of thinking, intellect and consciousness of followers of other world religions.

Based on the ratio of religious content to external attributes of religion, the most developed confession within the Christian religion is Protestantism, then comes Catholicism, and then comes Orthodoxy. This fact confirms the level of development of thinking, intellect and consciousness of

the followers of Protestantism, Catholicism and Orthodoxy.

At the same time, the decrease in the number of followers of the Christian religion indicates that the Christian religion lags behind in its development from the level of development of thinking, intellect and consciousness of a significant part of the followers of the Christian religion, which has a higher level of development of thinking, intellect and consciousness.

Taking into account the above information, in order to preserve the significance of world religions among their followers, ministers of world religions must:

- take into account the increased level of development of thinking, intellect and consciousness of followers of world religions,
- analyze the knowledge accumulated by humanity about the nature of the universe,
- in the language spoken by followers of world religions, convincingly explain to them the knowledge accumulated by humanity about the nature of the universe and the meaning of human life in accordance with their increased level of development of thinking, intellect and consciousness,
- bring the content of world religions and the external attributes of world religions into line with the increased level of development of thinking, intellect and consciousness of followers of world religions.

Mission of Religion

Since:

- the Supreme Mind is interested in humans and their development,
- development of a human occurs due to the development of his thinking, intellect and consciousness,
- the development of human thinking, intellect and consciousness is a means for a human to cognize the external world and realize the nature of the universe,
- cognizing the external world and realizing the nature of the universe is the meaning of human life,

therefore, the mission of any religious association is as follows:

- to help followers of religion in cognizing and realizing the nature of the universe and the meaning of human life,
- to help followers of religion in realizing the meaning of their life,
- to develop thinking, intellect and consciousness of followers of religion,
- to analyze the knowledge accumulated by humanity about the nature of the universe,
- to transmit and explain to followers of religion the knowledge accumulated by humanity about the nature of the universe and the meaning of human life in accordance with the level of development of thinking, intellect and consciousness of followers of religion.

Correct Religious Association

A religious association is correct from the point of view of the nature of the universe and the meaning of human life if:

- follows the interests of the Supreme Mind,
- understands and implements the mission of religion,
- the ministers of religious association have a higher level of spiritual development compared to the followers of religion,
- helps the followers of religion in understanding and realizing the nature of the universe and their meaning of life,
- helps the followers of religion in understanding and realizing the meaning of their life,
- develops thinking, intellect and consciousness of the followers of religion,
- analyzes the knowledge accumulated by humanity about the nature of the universe,
- in the language spoken by the followers of religion, explains to them the knowledge accumulated by humanity about the nature of the universe and the meaning of human life in accordance with the level of development of thinking, intellect and consciousness of the followers of religion,
- does not hide from the followers of religion the knowledge accumulated by humanity about the nature of the universe and the meaning of human life,
- does not lag behind in its development from the level of knowledge accumulated by humanity about the nature of the universe and the level of development of thinking, intellect and consciousness of the followers of religion,
- actualizes the content of religion and external attributes of religion in accordance with the level of development of thinking, intellect and consciousness of the followers of religion,
- is not a source of harm to the health and life of the followers of religion and followers of other religions,
- is not aggressive towards other religions and followers of other religions,
- does not consider itself the most correct and especially exclusive.

Reasons for Differences in Religions

The main reasons for differences in religions are:

- different levels of development of thinking, intellect and consciousness of the followers of religions,
- features of the historical (i.e. social, economic, political and cultural) development of societies in which the followers of religions live,
- historical events that accompanied societies in which religions were created and developed,
- geographical and climatic features of societies in which the followers of religions live,
- features of the mentality and traditions of societies in which the followers of religions live.

New Teaching about the Nature of the Universe

Taking into account:

- a high degree of conservatism of religious associations professing world religions,
- a low level of development of thinking, intellect and consciousness of ministers of world religions (their level of development does not differ from the level of development of the followers of world religions),
- the level of development of thinking, intellect and consciousness of a significant part of the followers of world religions, and the level of knowledge accumulated by humanity about the nature of the universe and the meaning of human life have grown significantly compared to the period of time when world religions were created,
- the reluctance of religious associations professing world religions to take into account the knowledge accumulated by humanity about the nature of the universe and the meaning of human life,
- the reluctance of religious associations professing world religions to develop world religions in accordance with the increased level of development of thinking, intellect and consciousness of the followers of world religions,
- the need of the followers of world religions with a higher level of development of thinking, intellect and consciousness for a convincing explanation of the nature of the universe and the meaning of human life, taking into account the level of modern knowledge of humanity about the nature of the universe and the meaning of human life,
- the lag of the content of world religions and the external attributes of world religions behind the increased level of development of thinking, intellect, consciousness of a significant part of the followers of world religions and modern knowledge of humanity about the nature of the universe and the meaning of human life,
- with the development of information technologies there is an acceleration of the development of thinking, intellect and consciousness of humanity and knowledge of humanity about the nature of the universe and the meaning of human life,
- known facts of a decrease in the number of the followers of world religions due to followers with a higher level of development of thinking, intellect and consciousness (which is a manifestation of the lag in the development of world religions behind the level of development of thinking, intellect and consciousness of their more developed followers),

with a high degree of probability, a new teaching on the nature of the universe will emerge by 2050, which will take into account the increased level of development of thinking, intellect and consciousness of people and the knowledge accumulated by humanity about the nature of the universe and the meaning of human life.

The followers of this teaching will be people with a higher level of development of thinking, intellect and consciousness, and their number will increase as the thinking, intellect and consciousness of humanity develops and humanity accumulates knowledge about the nature of the universe.

The association of the followers of this teaching will analyze and convincingly explain to the followers of the teaching in a language accessible to them the knowledge accumulated by humanity about the nature of the universe and the meaning of human life, herewith, the external attributes inherent in world religions will have no meaning due to the lack of need for them.

Only those followers of the teaching who have expert knowledge in matters of the nature of the universe and the meaning of human life and a higher level of spiritual development will become teachers of this teaching.

Taking into account:

- the low level of development of thinking, intellect and consciousness of humanity,
- the development of thinking, intellect and consciousness of humanity is a very slow historical process,

by the beginning of the 22nd century, approximately 10% of humanity may become followers of the new teaching about the nature of the universe and the meaning of human life.

The new teaching will be most widely spread among people with a higher level of development of thinking, intellect and consciousness.

The emergence of a new teaching about the nature of the universe and the meaning of human life will force religious associations professing world religions to more actively develop their religions and bring the content of religions and the external attributes of religions into line with the increased level of development of thinking, intellect and consciousness of their religious followers and the knowledge of humanity about the nature of the universe and the meaning of human life.

Future of World Religions

The future of world religions can be conditionally divided into two stages: the next 100 years and a more distant historical perspective.

The Future of World Religions for the Next 100 Years

Considering:

- different levels of development of thinking, intellect and consciousness of the followers of world religions,
- humanity has a low level of development of thinking, intellect and consciousness,
- the development of thinking, intellect and consciousness of humanity is a very slow historical process,
- the development of religion is a very slow historical process,

by the beginning of the 22nd century, the importance of world religions will remain, and the number of their followers, although decreasing, will still make up the majority of humanity.

The decrease in the number of followers of world religions will occur due to those who have a higher level of development of thinking, intellect and consciousness and need evidence-based information about the nature of the universe and the meaning of human life, reflecting the current level of knowledge of humanity about the nature of the universe and the meaning of human life.

The Future of World Religions in the Longer Historical Perspective

If religious associations that profess world religions will be able to realize their mission (see above the chapter “Mission of Religion”), then, as the thinking, intellect, and consciousness of the followers of world religions develop, humanity accumulates knowledge about the nature of the universe and the meaning of human life, and world religions develop, world religions will undergo a gradual transformation into a teaching about the nature of the universe and the meaning of human life. This is a very slow historical process. This transformation will occur earlier in more developed religions and confessions.

In the long-term historical perspective, the transformation of world religions into a teaching about the nature of the universe and the meaning of human life will gradually lead to the disappearance of world religions.

PART VI. Practical Aspects

The sixth part "Practical Aspects" of the paper demonstrates the practical benefits that can be derived from the information disclosed in the research paper "The Universe and Man" by anyone, the elites of human societies, and supranational elites. It also demonstrates ways to independently verify the correctness of any person's development, identify those at risk, those negatively impacting the fate of the soul, and those who expose their souls to the risk of destruction.

Practical Benefits

The above-disclosed information allows humans, the elites of human societies, and supranational elites to derive practical benefits.

The above-disclosed information allows humans to derive practical benefits, namely:

- ascend to a higher level in cognizing the nature of the universe,
- view their life and fate more broadly than within the confines of a single human lifetime,
- understand and realize that you are a young soul incarnated into a human being to undergo your earthly stage of development,
- during your earthly stage of development, you are your human body, your thinking, intellect and consciousness, your life in a human body,
- understand and realize that your life continues after the human death,

- understand and realize the meaning of your life and the need to realize it,
- understand and realize that your future fate depends on how correctly you develops during your incarnation into a human being,
- understand and realize that your improper development can lead to your destruction.

The above-disclosed information allows the elites of human societies to derive practical benefits, namely:

- understand and realize the need for the proper development of society,
- understand and realize that the fate of society depends on how correctly this society develops,
- understand and realize that the improper development of society can lead to the destruction of society,
- understand and realize that the future fate of a society depends on how correctly the elites of a society develop society.

The above-disclosed information allows the supranational elites to derive practical benefits, namely:

- understand and realize the need for the proper development of human civilization,
- understand and realize that the fate of human civilization depends on how correctly it develops,
- understand and realize that the improper development of human civilization can lead to the destruction of human civilization,
- understand and realize that the future fate of supranational elites depends on how correctly supranational elites develop human civilization.

How to Check the Correctness of Your Own Development

Since the level of correctness of the soul's development during its incarnation into a human depends on how much the soul was able to realize the meaning of its life and to manage correctly its free will, therefore, each human can independently check how correctly he is realizing the meaning of his life and how correctly he is managing his free will.

Who is at Risk

That soul who during his human life does not realize the meaning of his life and manages his free will incorrectly, develops incorrectly and therefore, at a minimum, negatively influences his future fate, and at a maximum, exposes itself to the risk of being destroyed by the Information Field (hereinafter referred to as the Supreme Mind).

Who Negatively Affects His Fate

Below is a partial and approximate list of those who, exercising his free will, negatively influences his fate both in the current incarnation and at the next stage of his life:

- a human who does not value his life (risks it for pleasure, thrills, vanity, ambition, money, and the

like);

- a human who does not care about his health;
- a human who does not develop his thinking, intellect and especially consciousness;
- a human who has the ability to contribute to the development of the thinking, intellect and consciousness of another human (other humans), but does not do so (for example, parents of their child/children);
- a human who does not demonstrate diligence, determination and perseverance in developing his thinking, intellect and especially consciousness;
- a human who does not demonstrate diligence, determination and perseverance in resolving fateful and problematic situations;
- a human for whom material values are the meaning of his life;
- an atheist;
- a human who, possessing another choice, intentionally and consciously committed an unrighteous (unfair and immoral) act against another human (other humans), herewith such unrighteous act committed by a human on whom the fates of other humans depend (politician, official, prosecutor, judge, police officer, company director, etc.) is an aggravating circumstance;
- a human who inhibits or hinders the development of thinking, intellect and consciousness of another human (other humans);
- a human who has the ability to help others to resolve fateful or problematic situations, but chooses not to do so;
- a human who hinders other humans from resolving fateful or problematic situations;
- a human who has the ability to prevent or oppose the unrighteous actions of others, but chooses not to do so;
- a human who has not sincerely repented for the unrighteous acts he has committed,
- a human who has unintentionally killed another human;
- a ruling elite of human society that is not engaged in the development of thinking, intellect and especially consciousness of society members;
- a ruling elite of human society that does not ensure the preservation and proper historical development of society;
- a ruling elite of human society that slows down or impedes the proper historical development of society or other human societies;
- a ruling elite of human society that intentionally and consciously slows down or impedes the proper historical development of society or other human societies for the sake of its own selfish interests (an aggravating circumstance for the fates of those involved);
- a ruling elite of human society that intentionally and consciously lowers the level of development

of thinking, intellect and consciousness of society members or members of other human societies for the sake of its own selfish interests (an aggravating circumstance for the fates of those involved).

Who Puts His Soul at Risk of Destruction

Below is a partial and approximate list of those who, exercising his free will, puts his soul at risk of destruction by the Supreme Mind:

- a human who has intentionally, consciously and possessing another choice killed another human;
- a human who has intentionally and consciously committed suicide (there are exceptions – see "Euthanasia" below);
- the ruling elite of human society, which allows the deaths of society members not for the sake of the preservation and proper historical development of society, but for its own selfish interests;
- the ruling elite of human society, which facilitates the deaths of members of other human societies for its own selfish interests.

Special Cases

- A human exercising the free will of another human or the free will of human society within the laws in force in that society is not accountable to the Supreme Mind. Responsibility to the Supreme Mind rests with the human or society whose free will the human exercises.
- If a human committed an unrighteous act unintentionally or unconsciously, or if there was no other choice, then the Supreme Mind can free the soul incarnated into the human from negative consequences for its future fate.
- Just punishment of criminals in the interests of the preservation and proper historical development of human society is not an unrighteous act that negatively affects the fates of those who made and carried out the decision regarding such punishment.
- Euthanasia (that is, the voluntary termination of one's human life) does not negatively affect the fate of the soul only in cases where the human body, including the human brain, is no longer capable of providing the necessary conditions for the soul's development.

Sources of Information:

[1] Vladimir Leonov. Quantum Energetics. – ResearchGate, 2010;

[2] Vladimir Leonov. Big Bang: The Universe Before and After. – ResearchGate, 2023.